

# THE BULLETIN

*of the*  
NEW YORK SABBATH COMMITTEE  
231 BIBLE HOUSE NEW YORK CITY

Vol. XIV

FEBRUARY - MARCH, 1927

No. 1.



CHRISTIANITY has given us the Sabbath, the jubilee of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and everywhere suggests, even to the vile, the dignity of Spiritual Being.

—Ralph Waldo Emerson.

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TO KEEP IT HOLY

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# THE BULLETIN

of the

## NEW YORK SABBATH COMMITTEE

Published bi-monthly by the New York Sabbath Committee at 231 Bible House, N. Y. C.  
in the interest of a

### BETTER SUNDAY OBSERVANCE

Vol. XIV.

FEBRUARY - MARCH, 1927

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#### PUBLISHER'S NOTE

*The Bulletin* is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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Items of interest on the Sunday Question are solicited. Send all manuscripts and items for publication in *The Bulletin* to

Duncan J. McMillan, Secretary,  
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231 Bible House, New York City.

Gifts to the Committee and to its Research Fund should be sent to

E. Francis Hyde, Treasurer,  
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# NEW YORK SABBATH COMMITTEE

## Principles and Policy

**A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

**A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

## The Scientific Research

**Methods — The Scientific Research** In addition to the time-honored methods of our propaganda in the Pulpit, on the Platform and through the Press, of legislation and of law enforcement, THE COMMITTEE is undertaking a Scientific Research into the Influence of the Sabbath upon Human Welfare.

**New Occasions Teach New Duties** THE REV. DR. ROBERT S. MACARTHUR, *New York*: "The time has come when a new note must be struck for the observance of the Sabbath. That note is the scientific one which you propose to strike. I am well satisfied that you are taking a long step in the right direction."

THE REV. DR. M. D. KNEELAND, *Boston, Secretary, Lord's Day League of New England*:

"An advance movement, a movement which must come, and be ultimately victorious. A scientific basis would make an appeal which does not at the present time *fully* exist."

THE REV. DR. WILLIAM P. MERRILL, *New York*:

"It seems to me the best suggestion I have ever come upon for handling this important matter."

### Fighting Funds

The Research is already under way, but slowly for lack of funds. THE COMMITTEE has no endowment or invested funds, and is dependent under the blessing of God upon the gifts of the people. THE NEW YORK SABBATH COMMITTEE is incorporated according to the laws of the State of New York, and is prepared to receive trusts and bequests for its work.

In prosecuting this research it *has* a purpose to discover, if possible, the verdict of science as to the influence of the weekly Rest Day upon

1. the *physical well-being* of man;
2. his *mental well-being*;
3. his *domestic* life;
4. his *industrial efficiency* and *business profit*;
5. his *civil* and *political* well-being; and
6. his *religious* well-being.

Such a research, in order to be truly scientific and of value must, of necessity, be thorough, and consequently prosecuted with skill and patience. But the limited means placed at our disposal for the purpose by the friends of the movement have made rapid progress impossible. The vast field that is open before us is most inviting. Its cultivation will promote the great ends for which Sabbath Observance Societies exist.



## Who Are the Sabbath "Reformers"

One can scarcely pick up a newspaper which is reporting the activities of Sabbath organizations in behalf of the preserving of the Christian Sabbath without finding some slighting reference to "the Sabbath reformers". Why can't these "sabbath reformers" mind their own business? Why are they continually trying to take the joy out of life? What affair is it of theirs if the people want to go to Sunday "movies" and theatres? If the "reformers" want to go to church on Sunday, let them do so to their hearts' content, but do not let them think for a moment that they are going to compel the man or woman to do so who does not wish to go to church. Yes, away with the pesky, puritanical "sabbath reformers."

The question which should be asked, however, is—who are the "sabbath reformers?" "A reformer", Webster tells us, "is one who labors for or urges reform". Who are those then who are laboring for and urging a reformation in the matter of sabbath observance?

One does not have to be a deep student of history to discover and to know that the Christian sabbath has been an integral part of our national life from its very beginning. In a decision rendered by Justice Brewer of the United States supreme court in 1892 it was affirmed that "this is a religious people" and that this is historically true."

"From the discovery of this continent to the present hour", Judge Brewer declares, "there is a single voice making this affirmation. The commission to Christopher Columbus prior to his sail westward, is from Ferdinand and Isabella by the grace of God, king and queen of Castile, etc. and recites that it is hoped that by God's assistance some of the continents and islands in the ocean will be discovered. The first colonial grant, that made to Sir Walter Raleigh in 1584, was from 'Elizabeth by the grace of God, of England, France and Ireland, queene, defender of the faith, etc. and the grant authorizing him to enact statutes for the government of the proposed colony provided that 'they be not against the true Christian faith now professed in the Church of England.'"

Again and again the supreme courts of the several states have declared that general Christianity is and always has been a part of our common law.

"If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society", Judge Brewer continues, "we find everywhere a clear recognition of the same truth (that Christianity is a part of the common law). Among other matters, note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all legislative bodies and most conventions with prayer; the prefatory words of all wills,—'in the name of God, amen'; the laws respecting the observance of the sabbath; with the general cessation of all secular business and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support and aiming to establish Christian missions in every quarter of the globe. These and many other matters which might be mentioned, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

What Judge Brewer points out in his decision as to the fundamental Christian character of the nation others have emphasized in tracing back to the landing of the Mayflower and on down through the succeeding generations the indelible imprint of the Christian Sabbath upon the minds and hearts of the American people. The Christian Sabbath is the oldest and most widespread of all our American institutions. "It is the outgrowth of roots," as has been said, "which lie far down in the historical life of the people."

"The Dutch in New York, the Quakers and the Germans in Pennsylvania, the Roman Catholics in Maryland, the English Cavaliers of Virginia, the Huguenots of the Carolinas, alike brought the Sunday observance with them; and in all of these colonies, among the first laws and ordinances were those intended to guard and enforce it." So wrote the late Dr. W. W. Atterbury, as general secretary of the New York Sabbath Committee.

We need not trace the efforts to preserve this traditional American institution throughout the generations that have come and gone. In spite of the fact that this nation under God has been called "the melting pot" of the world, the Christian Sunday has been the American Sunday throughout the history of the nation.

Who, then, are "the reformers"? Are those who are seeking to preserve the Christian Sabbath the ones who are causing the Sunday agitation, or are those who are trying to bring to America a wide-open Sunday, such as we have never had, the real agitators, disturbers of our peace, "reformers"?



Those who are satisfied with the status quo cannot logically be called "the reformers."

Not only are those who are trying to break down our existing laws "the reformers." They are seeking not merely to "reform", to change, but they are seeking a reform which is retrogressive rather than progressive, which would lower our national ideals rather than elevate them. To substitute the Continental Sunday for the American Sabbath would be a tragedy for the nation.

If any reproach is to be cast upon the "sabbath reformer" let the stigma fall upon those who rightfully deserve it. They are the real trouble-makers, the thorn in the flesh of our body politic.

To brand those who are seeking to keep America true to her historic position as to Sabbath observance as "reformers" is either ignorance or slander of the most malicious sort.—A. V. B.

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### WEARY OF BLUE-LAW TALK

Among the more serious-minded people of the country there is a growing feeling of weariness at all the "hullabaloo" about the so-called "blue laws." Dr. S. Parkes Cadman gives expression to the feeling in his question-box reply in the *Christian Herald* to a query as to what he thinks of the "blue-laws."

"To what Blue Laws are you referring?" he asks, "When our Christian Lord's Day is utterly smashed throughout the length and breadth of the land, with the highest average of murders in the world, and the highest average of divorces in the world, our worship invaded on all sides by gross and coarse materialism, I am getting a little weary of all this talk about Blue Laws. What we want is not a cessation of control, but an increase of control by our united self-respect, self-knowledge, and self-reverence."

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#### *Dr. McMillan Injured:*

Readers of *The Bulletin* will regret to learn that Rev. Duncan J. McMillan, D.D., the General Secretary of the New York Sabbath Committee for the past twelve years, was knocked down by an automobile at the corner of 79th St. and Broadway on his way home from the office on the evening of February 2nd, sustaining a fractured ankle bone. No internal injuries were received and we rejoice to be able to report that our general secretary has gotten along so well that, although his left ankle is still in a plaster cast, he has been at Atlantic City enjoying a much needed rest while the processes of nature are at work knitting together the broken bones. Dr. McMillan expects to be back in the office in the not far distant future.

—A. V. B.

## Chips and Shavings

The New Hampshire House of Representatives killed without discussion a bill that would have legalized the showing of motion pictures in the state on Sunday.

Albany, N. Y. theatre managers combined their efforts early in February and published a full page advertisement urging all theatre patrons to attend church on Sunday. Under the advertisement, in small type, was a note to the effect that this urge was being put forward by the managers of the theatres.

The following extract from a New Jersey newspaper editorial is a real contribution to the cause of Sabbath Observance: It was called forth by the attack of Hudson and Essex counties on the Sabbath:

"The object of the attack is not against obsolete laws but to commercialize the Sabbath day and make it a day of sport rather than of worship and quiet. Rather than have that happen, we had better let the obsolete laws remain on the books. We are not ready for a European Sabbath yet in this country. The object behind every bill in the Legislature aimed at the sanctity of the Sabbath should be known before it is passed."

Moberly, Mo., which is generally known as a railroad town, had a mayoralty contest in which the question as to whether the motion picture shows should be opened on Sunday or not was the leading issue of the campaign. The present mayor, who had recently vetoed a bill passed by the city council legalizing Sunday shows, was opposed for re-election by a former mayor of the city, who was promising that the shows would be allowed to operate on the Sabbath if he were elected.

### REALTOR OPPOSES SUNDAY SALES

One of the strongest advocates of the six-day working week for real estate salesmen is Mr. Glover Watson of the Glover Watson Organization, Inc., of Detroit, Michigan. Mr. Watson, who has inaugurated the workless Sunday for his staff and associates, says that if a man of business devotes his unreserved effort to his work for six days, his organization will prosper and the worker himself will be better fitted mentally and physically to cope with his problems throughout the week.



## The Sabbath for Man

(Thoughts from a sermon preached recently by Dr. William T. Hanzsche of the Prospect Street Presbyterian Church of Trenton on The Sabbath).

—“ Let us pause a moment in this survey to discover the attitude of Jesus Christ towards a Holy Day. He was a Jew, and he kept the Jewish law, attending synagogue on the Jewish Sabbath. Yet in the observance of the law he placed a new freedom unknown to man before. Men had come to believe that the law itself was the supreme thing in religion and the keeping of law in its minutest detail the thing of major import. Jesus made man, man's progress and development, man's higher life, the thing of supreme import. And the church folk thought Jesus a rank heretic.

“Jesus met sick folks on the Sabbath Day, and He healed them. He and his disciples walked through the wheat field, plucked heads of wheat, rubbed the chaff off and ate, when the Sabbath law forbade harvesting and forbade preparing meals. And in answer to the indignant and shocked Pharisees He enunciated His principle—The Son of Man is Lord of the Sabbath—Man was not made for the Sabbath, but the Sabbath for man—that is to say, the purpose of law is not to force men to live in fear of it, and thus to have the juice squeezed out of life, but law exists for the help and happiness of man. On the one hand we need to catch this new spirit of freedom of a Jesus who divorced himself from mere meticulous observance of laws and rites; but on the other hand we need to notice that Jesus used the Sabbath not for personal or selfish gains, but for deeds of necessity and mercy.

“We cannot fully agree with the phraseology of the Ten Commandments to-day, for I suppose every thinking woman in this city would be righteously indignant if she were considered with oxen and chattel goods part of the possessions of a husband, but we do need to remember that the Ten Commandments are mere statements of long discovered principles of proper living without which there can be no happy personal or social life. And one of these laws is the basic necessity of one day's rest from seven of toil. Now, if men of the pastoral age needed that principle we modern folks, crowded in cities, tense with our terrific nerve strain, living at a fearful pace, need it even more. There is nothing that would bless America more than the habit of quiet meditation upon worth while things one day in seven, the habit of getting out of the harness, and away from steel, iron, and dollars

and cents, to a quiet, peaceful exercise in the realm of activities which really refresh and re-create.

"Now it is true that our state laws were early made from Puritan influences. It is true that our early inhabitants lived lives of physical labor, out-of-doors, and that they found in church life, a social, and an intellectual diversion. We herd in cities. We neglect our health. We have all too little of the outdoors. We live by brain-work, or at least we make our living under the pretense of doing brain work. Out-of-door exercise on Sunday to the Puritan who lived in sparsely populated regions and who followed the plough all the week, may not have seemed an act of either necessity or mercy.

"Out-of-door exercise in the country or in some park on the part of folks who toil in a smelly factory and live in a crowded tenement all week is an act of both necessity and mercy. I am well aware that many men who spend their Sunday on the golf links all day are usually to be found on the golf links several other afternoons a week, and that what they need is more God and less golf. But if the rich man can go out of the city limits on Sunday to play golf at a country club, the poor man, who needs the recreation, ought to have similar privileges in the parks on Sunday. Sunday ought not to be a day for mere selfish amusement, for amusement means literally, anything that keeps us from thinking—but a day for real recreation of the whole man, and especially of the higher man.

"Now that does away with all theatres and professional sports on Sunday. The theatrical game is a business—and a big business-enterprise to make money. We need only to scan the papers to-day to realize that professional baseball is not played to re-create the onlookers. It will be far better for Mr. Average Citizen to wander over the hills in the sunlight with his family than to sit in a dark movie and watch a movie actor wander over the hills in the sunlight. And it will do the average man more good to throw a ball around on a green than it will to watch a man who works for a salary throw a ball around on a green.

"If we revolt against the extreme that makes Sunday an ancient, rigorous, Jewish Sabbath, we revolt also against the extreme that gives to some few selected business enterprises a chance to swell their coffers under the guise of helping the poor working man. There is a moderate course, and that is the Christian course.

"There is one final word, and about that there is no dispute. Sunday can never be a day of real rejoicing, a day of real upbuilding, or thorough refreshing and re-creating, until it is primarily a day of worship. There is no true joy without a spiritual basis and no true development without spiritual worship."



## A 96th ANNIVERSARY

The Lord's Day Observance Society of Great Britain is observing its 96th anniversary. The society was founded by Bishop Daniel Wilson of the Church of England while Vicar of the Parish Church of Islington. Friends from all parts of the United Kingdom gathered for a Founder's Day Breakfast at the well-known Hotel Victoria, within a stone's throw of Nelson's Monument, Trafalgar Square, London, on February 8. Following the breakfast a splendid program was given emphasizing the need of preserving the Christian Sabbath for Great Britain and of securing it for the world. Describing the anniversary celebration, one of the distinguished guests present writes,

"We all passed out again into the wintry morning, out into Northumberland Avenue—our City Guests hurrying off to their business offices. As the writer, coming out into the street, looked up, he caught sight again of Lord Nelson's Statue on the top of the high monument at the end of the Avenue. And as he looked up at the almost immortal words, came back again, but with a reinforced appeal, 'England expects every man will do his duty.'

"Can we not hear the Call as well? Let us then—for the sake of our Children, for the welfare of our Empire, above all, for the Glory of our God,—gird on the armor afresh, and, realizing what a heritage the Lord's Day is, let us go forth to withstand the Enemy at the Gates."

The New York Sabbath Committee would add its congratulations to the many already received by the British Society for the splendid service that it has rendered for almost a century and for its spirit of loyalty and of devotion to-day to God's Holy Day.

## "GOD'S DYNAMO"

Dr. M. Wayne Womer of Detroit, Michigan maintains that the great problem that confronts the church to-day is that of Sabbath Observance.

"Sunday," says Dr. Womer, "is God's dynamo for the recharging of human souls. A recent survey shows, however, that the entire world is drifting towards the continental Sunday with religion left out. In the United States there are 18 states where the continental Sunday exists and the Christian Sabbath is not going but is gone. In 30 states there is a comparatively Christian Sunday."

Dr. Womer holds that the present crime wave is largely due to the breaking down of Sabbath Observance, and stresses the fact that we have a large class of young people in the country who soon will be becoming parents, who have never heard of the Ten Commandments.

## Little Rock's "Raising"

A bill has been introduced into the Arkansas legislature providing for a referendum election to determine whether Sunday baseball shall be legalized in Pulaski county. Commenting upon the bill, the Little Rock Gazette says editorially:

"Little Rock can get along all right without Sunday baseball. So far as the public's wholesome diversion and entertainment is concerned Sunday baseball is not needed as much now as it was twenty years ago. The motor car has changed the situation. It is no longer true that most of the people of this city can do little more on Sunday, besides attending religious services, than sit around home or take a walk or a street car ride. On every Sunday now, and especially on Sundays during the baseball season, thousands of people use their motor cars for wholesome diversion; and fortunately the motor car is the possession of almost everybody.

"The Gazette has always said that amateurs should be allowed to play their ball games on Sunday. But that is a very different thing from commercialized professional baseball. In a number of cities Sunday baseball is accepted. But there is something in the character of this community that shows itself in opposition to legalized ball games on this day. In homely phrase, it might be said that Little Rock's 'raising' has been along lines of Sabbath observance. Little Rock does not insist upon a Puritanical, blue-law, Sunday, but thousands of its men and women are strongly opposed to commercialized amusements on Sunday."

One of the readers of the Bulletin who has suffered a slight stroke and is a "shut-in", in remitting her contribution to *The Committee* says: "I enjoy *The Bulletin* and never miss a word from cover to cover. Therefore I want others to whom I send or give them to enjoy them, and I am always hoping that they will send you some money. God bless you all and bless the work! —Mrs. M. L. S., Philadelphia, Pa. N.B. "'Strange Logic' is an excellent article; also 'A Wise and Godly Queen'".

"In reference to the blue law question, give a thought to the men who have to work on Sunday. I would be in favor of some law, but not quite so blue, to be enforced here, so that we might be able to spend a Sunday with our families once in a while."—*Subway Worker from the N. Y. News.*



## In the New York Legislature

Friends of Sabbath Observance will be interested in knowing that the following bills have been introduced in the New York legislature, which we have designated as "good" and "bad" bills. The Committee has been doing its utmost to secure the defeat of the bad bills and the passage of the good bills, and solicits the co-operation of all friends of the cause. If you are a resident of New York State will you please write or wire your Senator or Representative as to your interest in these bills?

### GOOD SUNDAY BILLS

Assembly No. 759 introduced by Mr. Sargent (Senate No. 448 by Mr. Keck) in relation to bootblacking on Sunday, which would release the boot-blacks from Sunday work after one o'clock P.M.

### GOOD DAY OF REST BILLS

Senate Bill No. 1441 by Mr. Farrell, would amend the labor law in relation to one day of rest in seven so as to include the chief officer of every state, municipal, town or village department, board, bureau, or institution among the employers required to grant employees at least twenty-four consecutive hours of rest in any calendar week and would eliminate the exceptions provided for in the present law.

Senator Farrell's bill is just, logical, inclusive and should be passed.

Assembly bill No. 210 by Mr. Cilano (Senate No. 295 by Mr. Whitley) which would give employees on street railways, trackless trolley or motor bus line carrying passengers for hire in a city or village 24 consecutive hours of rest.

### BAD SUNDAY BILLS

Assembly bill No. 121 by Mr. Mandelbaum (Senate No. 548 by Mr. Kleinfeld) in relation to permitting labor and secular business on the first day of the week by certain persons. This is the old "Jew" bill.

Assembly bill No. 344 by Mr. Weinfeld, which is the "Jew" bill in a little different form than the Mandelbaum-Kleinfeld bill above mentioned.

Assembly Bill No. 244 by Mr. Dyckman which would permit bakery products to be sold any time on Sunday.

Assembly bill No. 618 by Mr. Bernhardt (Senate No. 184 by Mr. Feld), which would permit football, basket ball, soccer and hockey games and bicycle racing on Sunday after 2 o'clock P.M.

Assembly bill No. 1200 by Mr. Brunner, which would permit football and basket ball games after 2 o'clock P.M. on Sundays.

### *Whither Trending?*

House Bill No. 196, now before the Wyoming state legislature, provides for the repeal of the law requiring that places of business shall be closed in the state on Sunday.

Is it thus far that the present trend for the commercializing of the Sabbath will lead us? To be consistent, it must be so, and the working people, who insist upon their Sunday theatres and their commercialized Sunday sports, may some day not so far distant curse themselves for their short-sightedness, as they, too, are forced to work seven days a week.

### *In the Utah Legislature*

A bill, known as the Shelley measure, has been introduced in the Utah state legislature that would clarify the rights of the smaller cities of the state to decide for themselves as to Sunday Moving pictures. Usually such a measure would seem but to be an entering wedge for referendum elections that might result in the opening of the shows on the Sabbath. The object of the Shelley Bill is to give the power to the smaller cities of the state to keep the motion picture houses closed on Sunday when this is desired, which at present, it seems, they do not have.

### *Bakers' Union Opposes Bill*

Assembly Bill, No. 444 introduced by Mr. Dyckman in the present session of the New York legislature which would amend penal law, No. 2147 in relation to public traffic on Sunday so as to permit the sale of bakery products on the Sabbath Day, is being vigorously opposed by the Bakers' Union. The Committee, which has been opposing the passage of the bill, is pleased that the bakers themselves are interested enough in securing the defeat of the bill to send representatives of their Union to Albany to speak against it.

The slogan of the Pennsylvania Anti-Blue Law Association is "Religion, Rest, and Recreation." If the aims of the organization could be accomplished it would be assured that there would be little religion, less rest, and recreation itself would prove to be a boomerang.

The editor of the Springfield, Mass. Union says that "the Continental Sunday has come to be the accepted reality in American life." If such be the case, is it not time that every lover of America in all her traditional greatness should be doing everything in his power to restore the American Sabbath?



## The Sabbath in South Carolina

South Carolina has been much to the fore in the matter of Sabbath Observance during the past few weeks since Governor John G. Richards has announced his intention of enforcing all of the laws that are written on the statutes of the state and has proceeded to do so. Naturally the interest has centered around the laws that pertain to the observance of the Sabbath, especially as Governor Richards has closed up the confectionaries, the filling stations and has had the Sunday golfers arrested.

In the main, the Governor's stand has been commended both by those who are in favor of the strict enforcement of the laws and by those who are in favor of a more wide-open Sunday. The latter are of the opinion that the best way to secure the repeal of the Sabbath laws is for the chief executive of the state to carry on in his program of strict enforcement of the laws.

The citizens of South Carolina are well schooled in the matter of Sabbath Observance, and there is a fine spirit of co-operation being manifested by the citizens of the state as the Governor goes ahead with his program of law enforcement. The efforts of the Governor to keep his pre-election pledge of law enforcement will be watched with interest.

### AGAINST SUNDAY MOVIES

By a majority of almost two to one the citizens of La Grange, Illinois voted against Sunday moving pictures in a special election held recently. One of the most effective influences in the defeat of the measure was the activity of the young people. The campaign creed of the La Grange United Christian Young People's Organization was:

"Sunday movies would cheapen La Grange; young people do not need them; they would open a wedge for a wide-open town which would reverse the character of our fine village; outsiders, not La Grangers, are backing the agitation."

### A MESSAGE FROM CHINA

A letter from Tenghsun, Shantung, China, addressed to the general secretary of The Committee and enclosing a renewal for the bulletin, contains the following interesting information:

"Herewith is my subscription to *The Bulletin*. It is a stimulation to see what God has enabled you to do.

"We are under the shadow of great upheavals in China. In so far as it is of God's ordering it will bring a direct blessing to the Church. It is sending the Christians to their knees as never before.

"With a real Christianity that is strong enough to be heard the Sabbath will come into its own."—*B. C. P.*

## HOLD FAST BY YOUR SUNDAYS

The Lord's Day Observance Society of Great Britain is offering for sale a most interesting and somewhat quaint book for the rising generation entitled "Hold Fast By Your Sundays." The story is that of a young man who has been trained in a Christian home. When it becomes time for him to leave home and go to the city to learn a trade he is placed with Andrew Gibson, a friend of his father's, an upholsterer by trade and a strong Christian character, known far and wide for the excellency of his workmanship. The last message to the boy from his mother is "Hold Fast By Your Sundays."

All through life the hero of the story is guided by the principle of keeping Sunday as a holy day. One Sunday, early in his apprenticeship to Andrew Gibson, he is tempted to go on a Sunday excursion down the river with a party of young people, but finally decides not to do so. That refusal, and his holding fast to the Sabbath, proves to be the secret of his success in life.

The story is in the main a contrast between the life of Peter Clarke, who makes Sunday a holiday, and of Harry, the apprentice, who keeps it as God's day and who goes from one success to another, finally becoming the head of a prosperous establishment.

"Hold Fast by Your Sundays" is a book well worth reading to-day. Its style is quaint. Its message is old-fashioned yet needed all the more for this reason. The little volume is well worth the 50 cents that is asked for it. Copies may be ordered through the New York Sabbath Committee.

## FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee, incorporated under the laws of the State of New York, the sum of ..... dollars.

## SUBSCRIPTION BLANK

I hereby subscribe the sum of .....dollars

Name .....

Address .....

Date .....



# THE BULLETIN

*of the*  
NEW YORK SABBATH COMMITTEE  
231 BIBLE HOUSE NEW YORK CITY

Vol. XIV.

APRIL—MAY, 1927

No. 2.

Give the world one-half  
of Sunday and you will  
soon find that religion  
has no strong hold on  
the other half.

—Sir Walter Scott.



REMEMBER THE SABBATH DAY  
TO KEEP IT HOLY

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*Publication:* Messrs. Cornelius R. Agnew, Wm. S. Hubbell, and E. E. Olcott.

*Finance:* Messrs. E. Francis Hyde, Eben E. Olcott and Charles F. Darlington.

*Auditing:* Messrs. Edward C. Parish, R. Granville Green.



# THE BULLETIN

of the

## NEW YORK SABBATH COMMITTEE

Published bi-monthly by the New York Sabbath Committee at 231 Bible House, N. Y. C.  
in the interest of a

### BETTER SUNDAY OBSERVANCE

Vol. XIV.

APRIL—MAY, 1927

No. 2.

#### PUBLISHER'S NOTE

*The Bulletin* is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

If this paragraph is marked it means your subscription expires with this issue.

We trust that you are finding THE BULLETIN valuable and will renew at once.

Single Copies ..... 5 cents  
One year ..... 25 cents  
Clubs of five ..... \$1.00

Items of interest on the Sunday Question are solicited. Send all manuscripts and items for publication in *The Bulletin* to

Duncan J. McMillan, Secretary,  
231 Bible House, New York City.

Mail subscriptions, advertisements and business inquiries to

New York Sabbath Committee,  
231 Bible House, New York City.

Gifts to the Committee and to its Research Fund should be sent to

E. Francis Hyde, Treasurer,  
231 Bible House, New York City.

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# NEW YORK SABBATH COMMITTEE

## Principles and Policy

**A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

**A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

## The Scientific Research

In prosecuting this research it *has been* the purpose to discover, if possible, the verdict of science as to the influence of the weekly Rest Day upon

1. the *physical well-being* of man;
2. his *mental well-being*;
3. his *domestic* life;
4. his *industrial efficiency* and *business profit*;
5. his *civil* and *political* well-being; and
6. his *religious* well-being.

This research has been completed and the results will soon appear in a volume to be announced later.

---

## SUBSCRIPTION BLANK

I hereby subscribe the sum of .....dollars

Name .....

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Date .....

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## FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee, incorporated under the laws of the State of New York, the sum of ..... dollars.



## Our Seventy Years

ON the 13th of April the New York Sabbath Committee completed seventy years of industrious and useful life. It was organized on the evening of April 13th, 1857, in the Fifth Avenue Presbyterian Church by a large company of gentlemen of all Christian denominations and the various professions and occupations.

A preliminary meeting had been held on the evening of April 1st in response to a popular and imperative demand for the restoration and protection of the lost Sabbath. Previous attempts had been made by ministers and other pious persons which were unsuccessful.

Dr. Gardner Spring in his memoirs discusses at length the situation with respect to Sabbath desecration at that time and the period immediately preceeding. He also describes a popular meeting held in the City Hall at the "call" of ministers. This meeting he describes as "a failure." "Other efforts were made" he says, "but without success. The difficulties encountered were insurmountable. No organization of a permanent character was attempted until the spring of 1857. It was a wise thought that if a successful effort were made it must be in the hands of *Christian laymen*, men of character and standing in the city, of all denominations, and whose efforts would be unembarrassed by the prejudice against clerical interference."

In March 1857 thirty-eight Christian laymen of the various churches in New York issued an invitation to all who would favor an organized movement for the protection of the Sabbath, to meet in the Fifth Avenue Presbyterian Church—then centrally located on the corner of 19th Street—on Wednesday evening April 1st. The meeting very largely attended, was held, with Horace Holden in the chair and James W. Beekman Secretary.

A committee was appointed consisting of B. F. Butler, A. R. Wetmore, Francis Hale and Hiram Ketchum, to nominate a permanent "Committee to devise measures for promoting the better observance of the Sabbath."

The Committee entered upon their labors with a deep conviction of the responsibilities of their trust. They realized the vital importance of the Christian Sabbath to the present and future well-being of the population of this great city. It was their purpose to frame such a plan for promoting Sabbath observance as would commend itself to the judgment of all good citizens, relying on the Lord of the Sabbath and the co-operation of the friends of morals and religion for success.

At an adjourned meeting of the popular assembly by which they were appointed, this committee presented a report in which they stated with em-

phasis their conviction that the evils to the city and country that would follow the destruction of the Sabbath could not be exaggerated. In this view they were sustained by many writers and public speakers some of whom they quoted at length.

One eminent writer said:

"Destroy the Sabbath, and there can be no stated and public recognition of God, and communities would never unite their sympathies before Him as the children of one common parent. Public worship, with all its elevating and purifying associations would cease. The pulpit would be silenced; every Sabbath school and Bible class would be disbanded; Christian instruction in families would be diminished or cease altogether; those great benevolent institutions whose interests are linked with the Sabbath, and are cherished chiefly in connection with it, would languish and die; and every obstacle would be removed to the setting in of one unbroken tide of worldliness and ungodliness."

The Committee nominated for membership of the proposed permanent organization twenty of the most eminent and influential citizens, who were unanimously elected, and upon accepting membership, were instructed to organize and incorporate with full power to adopt such constitution and by-laws as would promote the purposes of the assembly. The Committee effected an organization, adopted the name, "*New York Sabbath Committee*", signifying that they were a Committee elected by citizens of New York in mass meeting assembled.

The original organization consisted of:

Norman White, <i>Chairman</i>	
E. L. Beadle, M.D.	Horace Holden
William A. Booth	George W. Lane
John M. Bruce, Jr.	J. M. Morrison
Robert Carter	George N. Titus
Warren Carter	William Truslow
Thomas C. Doremus	W. F. Van Wagenen
E. L. Fancher	William Walker
H. M. Forrester	E. C. Wilcox
Fred G. Foster	F. S. Winston
David Hoadley	O. E. Wood
James W. Beekman, <i>Rec. Secretary</i>	
Russell S. Cook, <i>Cor. Secretary</i>	

The Committee rented an office in the American Bible House which it still occupies.

This Committee, on entering upon their duties, discovered that every vestige of the Sabbath ordinances, which were effective during the early years of the century, had disappeared from the Municipal Statute books, leaving the police without authority to protect the Sabbath. This fact explained the lapse into pagan revelry, the bacchanalian riot which prevailed



on the Sabbaths during the middle decades of the century until the Sabbath Committee came into existence.

Promptly after its appointment, this Committee adopted a constitution and series of by-laws and proceeded to business. It announced its aims and principles of action, which distinguished it from all other organizations of a similar character. While recognizing the paramount importance of its religious aspects the Committee is particularly concerned with Sunday as a civil institution. It seeks to secure for everybody freedom from the exactions of labor and the distractions of unnecessary noise. In pursuance of this aim the Committee succeeded in securing the enactments of wholesome laws and ordinances and their faithful enforcement.

It is well to let others testify as to the character and work of the Committee.

*The Journal of Commerce* of July 29, 1858, three months after the Sabbath Committee had completed the first year of its existence, says:

"We have watched with considerable interest the efforts of the Sabbath Committee—a voluntary association of a number of our most worthy citizens—having for its object the better observance of the Christian Sabbath. Not unfrequently more harm than good is occasioned by such efforts in consequence of attempting too much, or attempting it in an improper way. We are glad to say, that so far as we have had opportunity to observe, the present movement is not liable to either of these objections. The gentlemen composing the Committee are not men of extreme views on any subject. In general they are men of experience, moderation and wisdom. It should, however, be borne in mind that any effort however moderate, or however kindly directed, which looks to the better observance of the Sabbath, is sure to meet with opposition from a considerable class of the community—men who wish to be free from all restraints, and who would rejoice to see the Sabbath, the Bible and the Christian religion buried in a common grave.

"Another class, who are not atheists or infidels, but who are willing that Christianity should exist, provided it will not lay its claims upon them, are alarmed at the least effort to correct abuses in regard to Sabbath observance lest, by and by, more should be attempted until at length their own liberty to sin should be infringed. Our own opinion is that such men have nothing to fear on that head."

In the *American Theological Review*, April 1862, pp. 296-327, when the Committee was just five years old, Prof. Egbert C. Smyth said: "Such results are a sufficient proof of the wisdom and energy with which the efforts of the Committee have been conducted. They shed light also upon the true method of prosecuting reformatory measures under a free government.—The country at large has known little of their labors. Even in the city of New York few appreciate the importance and power of the movement until the end was in many particulars gained. It is refreshing to witness this practical faith in truth, and the efficacy of calm, quiet, manly Christian action."

When the Committee was completing its 8th year *The Examiner* of Jan. 26, 1865, had this to say of the New York Sabbath Committee, as it approached the completion of eight years of its life and work:

"We hold, that not the churches only, but our community at large, owe much to the Sabbath Committee of this city for the calmness, firmness, and wisdom, with which they have pursued, amid difficulty and misrepresentation, their measure for the defense of the Christian Sabbath. They have happily united great moderation and courtesy of tone with singular resolvedness of purpose."

It has been commended at different times during the course of its history by editors, clergymen and citizens, and by church courts in ringing resolutions.

The Committee moves forward with increasing courage to the greater work before it. For some time it has been engaged in a Scientific Research into the Influence of the Sabbath upon Human Welfare, depending upon the testimony of men of science for the basis of its conclusion. The volume is now completed and ready for the printer.

### ITS LEGISLATIVE WORK

Sabbath legislation is safe-guarded by every proper endeavor to support the good and defeat the bad. Every bill introduced in the legislature is sent to the Committee's office as soon as it is printed, and is carefully examined. Those that pertain to the Sabbath have special attention.

The long experience and marked success of The Committee in this part of its work is witnessed by the exceptionally good character of our Sabbath laws, and by the long list of vicious bills which have been defeated.

### LAW ENFORCEMENT

In this department of the Committee's work it co-operates with the constituted authorities. It takes the sensible position of law enforcement *through* the authorities not *for* the authorities. By counsel and direct help it has assisted many communities in many States.

### PUBLICATIONS

Besides its *Bulletin* and long list of tracts and booklets on various aspects of the Sunday question the Committee has published a number of bound volumes which have taken place among the standard works of the day, such as

Gilfillan on "The Sabbath", "The Sunday Problem", "Sabbath Theology" by M. S. Logan, "Sunday, The World's Rest Day", Ten Years of *The Bulletin* bound, and "The Verdict of Science on the Influence of the Sabbath on Human Welfare" (now ready for the printer) and bound volumes of Documents.



Its literature goes to the public libraries, the Seminaries and Colleges of the country, to ministers and editors, and to Europe and the Orient. Its publications have been issued in German, French, Spanish, Portuguese and one of its publications was translated into Chinese.

The Committee has always looked to the Pulpit, the Press and to interested individuals for counsel and assistance in the prosecution of its work.

## RESULTS

The suppression long ago of Sunday delivery of mail by carriers and of mail to local offices on mail routes and the consequent liberation of multitudes of postal employees from Sunday work was accomplished more than forty years ago.

The defeat in the legislatures of bills that were intended to nullify or to destroy the Sunday laws of the state has been the annual task of the Committee. It is continually engaged in protecting the good and defeating the bad.

## OUR SEVENTIETH YEAR

During the year just closed, which was the Seventieth of the Committee's life and labors, a creditable record was made,—not only maintaining its work but advancing upon the previous years of its service.

In the legislature of New York one good bill became a law, releasing the barbers in New York City and Saratoga Springs from Sunday business. The laws had previously forbidden barbering in all other parts of the State.

Twenty bad bills were defeated. The Sabbath was thus protected from threatened adverse legislation.

The Committee received and issued many complaints of law violations, either actually committed or advertised to take place. Those which had been committed were brought to trial in the municipal courts. Those which were advertised were forestalled. Among these cases were theatres, automobile sales, traffic, sports, construction work and noisy disturbances. It is evident how large a part this Committee plays in maintaining the quiet and orderliness of the cities on Sabbaths.

The Committee united with others in protesting against certain unlawful features of the Sesqui-Centennial Exposition in Philadelphia, which were suppressed by order of court.

The small number of violations affords most gratifying evidence of progress in the work of the Committee. The prevention of a violation is proof of progress more satisfactory than the punishment of a violation. The prevention is not spectacular, therefore attracts no attention but it demonstrates the efficiency of the Committee's work, and it goes far toward explain-

ing the reason why the city of New York is credited with having a more orderly Sabbath than any other great city in the United States.

The work of the Committee has been conducted with economy and keeps carefully within its income.

### FINANCIAL STATEMENT

December 15, 1925 to December 21, 1926

Dec. 15/25 Balance on hand ..... \$78.41

#### *Receipts:*

Contributions, Subscriptions, etc. .... 8501.57 \$8,579.98

#### *Payments:*

Salaries, Law & Office expenses ..... \$7,100.00

Rent of office ..... 845.88

Printing ..... 537.00 8482.88

Dec. 21/26 Balance on hand ..... \$97.10

This is to certify that we have examined the account of E. Francis Hyde, the Treasurer of the New York Sabbath Committee, for the year from December 15, 1925 to December 21, 1926, and find the same correct.

Edward C. Parish

R. Granville Green

*Auditing Committee.*

## A Warning From the Word

"In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day."

*Nehemiah XIII: 15-22.*

## DR. POLING, A CORRESPONDING MEMBER

The Committee takes great pleasure in announcing that Rev. Daniel A. Poling, D.D., LL.D., the pastor of the Marble Collegiate Church of New York City, has joined the distinguished ranks of the Corresponding Members of the New York Sabbath Committee.

In addition to his duties as pastor of the old Marble Collegiate, Dr. Poling is President of the United Society of Christian Endeavor, President of the Greater New York Federation of Churches, Director of the J. C. Penney Foundation, and Editor-in-Chief of "The Christian Herald".

Dr. Poling is an author of note and has within the past few years taken his place beside Ralph Connor as one of the leading preacher-novelists. He is a firm believer in and defender of the Christian Sabbath, and, as a Corresponding Member of the New York Sabbath Committee, will be of large service in the cause of Sabbath Observance.

---

### A DAY'S A DAY

"A day's a day for a' that,"  
 Thus spake a modern man,  
 "One day or seven for a' that,  
 All part of God's great plan."

"Whate'er the deed for a' that  
 If done with good intent,  
 'Tis to be praised for a' that,  
 'Tis thus the Master went."

"Sunday or Monday for a' that,  
 What difference makes the day?  
 Do your best for a' that,  
 Each day, all days, alway."

And yet this man for a' that  
 In making all days the same,  
 Left the Lord's Day for a' that  
 With no distinctive claim.

Saturday, Sunday, for a' that,  
 No Sabbath Day apart,  
 No rest, no change for a' that  
 To strengthen mind and heart.

God's priceless Day for a' that,  
 The Sabbath made for man,  
 Was given of God for a' that  
 Sacred, by divine command.

A. V. B.



## SUNDAYS IN ARREARS

According to Dr. Sir James Crichton-Browne of London many of the cases of enforced idleness due to illness are but Sundays in arrears.

"We doctors are now constantly compelled in the treatment of nervous diseases to prescribe periods of absolute rest and complete seclusion. Some periods are, I think, only Sundays in arrears." In a cartoon which accompanies the doctor's statement, in the magazine of the Lord's Day Observance Society of Great Britain, the patient is being told by the physician that he had been ordered to take one-day-a-week rest pills regularly. Because of his disregard of the doctor's orders, he is compelled to take the whole box full of fifty-two pills in one big dose.

What the distinguished London physician says about sickness being only a prolongation of Sundays in arrears is illustrated even more vividly here in America. The recent physical breakdown of one of the nation's most famous comedians while on a western tour was attributed to the fact that he had been running on a seven-day a week basis and had not taken the required rest which his Sundays off would have given him.

Surely if experience is worth anything and if good health is a boon to be carefully safe-guarded, thinking people should avoid violating the Sabbath law with the possibility of having to take their "Sundays in arrears" or even to be handicapped for all of life.

### Harry Lauder on the Sabbath

The statement made by Sir Harry Lauder from the Pullman car in which he was traveling in West Virginia recently gives a wonderful insight into the character of the world-famous comedian. Said Sir Harry:

"I am against Sunday theatre shows, and I have told my fellow artists that if we fail to uphold our religion and our Sunday, men will scorn us, women will weep for us, and children will be taught to hate the name of the theatre; and the curses of the generations to come will be forever at the stage door. \* \* \* \* \*

"When for the first time I came to America, I had four Sunday performances, and a more miserable engagement I never fulfilled. I felt I was doing something against my religion, something which I had been taught by my mother was wrong. It was unnatural for me to work on the Sabbath and I felt the shame of it. I am a Scot, and I would rather die than disregard God's Word. It would be better for me to go back to the mines, where, at any rate, Sunday is looked upon as God's gift, and where a man can refresh himself for the next day's labor.

## The Sabbath for Man?

Mr. Hiram H. Appleman of Manchester, N. H., has written the following interesting exposition of the text, "The Sabbath was made for man, and not man for the Sabbath."

"Many advocates of an 'Open Sunday,' " Mr. Appleman writes, "frequently quote the saying of Christ, 'The Sabbath was made for man and not man for the Sabbath,' as establishing the right of man to use the Lord's Day as he pleases.

"Such an interpretation seems plausible, but in reality is both illogical and indefensible. Were not the dumb creatures made for man? And how about the earth, the trees, forest, rivers, lakes, seas, and mountains? for whom were these made if not for man?

"As people, in former times, have acted on the presumption that animals were made for man, therefore he could treat them as he desired, an organization was founded called, 'The Society for the Prevention of Cruelty to Animals.' Again there have been those who thought they owned their own children oftentimes treating them more as a source of income than as a heritage of the Lord.' Others, however, thought differently and a Society for the Prevention of Cruelty to Children was established. Moreover, many states have passed compulsory school laws, not because the state needed the school tax levied, but to fortify itself against the menace of ignorance.

"In a very large sense man owns but little here below, and what he thinks he owns he cannot use as he pleases. Safety first for man and beast necessitates restrictive laws, or else man would become his own worst enemy, and nature would cease to function. The State has exactly the same right to protect itself from immorality as from ignorance. 'The Sabbath was made for man'—yes, verily, and so was the Earth, but in neither case is it right for man to neglect, or desecrate.

"We read in Holy Writ, 'The Earth is the Lord's and the fullness thereof, the world, and they that dwell therein.' Those who quote in part the words of Jesus, 'The Sabbath was made for man,' forget, either willfully or ignorantly, the rest of the teaching of our Lord. For the benefit of such folk we quote in full the verse—'And He said unto them, the Sabbath was made for man and not man for the Sabbath, therefore the Son of Man is Lord also of the Sabbath.' Mark 2:27-28. Consequently we are not the owners of the Lord's Day, but simply custodians and servants of 'The Master of us all.' We should ask ourselves, what would our Lord have us do on His day and how did He treat the day?

"It is a far cry from the acts of mercy and necessity exemplified by Christ

on the Sabbath, to the spirit of commercialization and worldly pleasure. as some endeavor to make the words of Christ vindicate. Let us be honest toward God, Our Saviour, and ourselves and use the Sabbath in the same spirit which its name signifies.

“ ‘Follow with reverent steps the great example  
Of Him whose holy work was doing good;  
So shall the wise earth seem our Father’s temple.  
Each loving life a psalm of gratitude.’ ”

---

### DR. McMILLAN BACK AT DESK

Readers of *The Bulletin* and friends of our General Secretary will rejoice to know that Dr. McMillan has completely recovered from his recent accident and has been back at his desk since April 5th, just two months and three days from the time of his accident. While the enforced vacation was not one to have been desired, it was a rest much deserved and needed, and has put our General Secretary in his best physical condition in years.

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### Notes

There is a growing sentiment throughout the nation that the Ten Commandments should be on display in all public school rooms. A bill was introduced in the recent session of the state legislature in North Dakota which would make such use of the Decalogue compulsory.

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A recent visitor to the office of The Committee, who was seeking the passage of a bill that would give the men of his business a weekly rest day, confessed to the fact that a few years ago he himself had been arrested and fined for the violation of a Sunday Closing ordinance. Since then, however, he has come to realize the advantages of the American Sabbath over the Continental Sunday of his native land, and is using his influence to preserve Sunday as a day of rest with the privilege of worship.



The bill introduced in the New Jersey legislature by Assemblyman Biro which would permit communities to decide whether the Sunday Closing laws of the state were to be observed or not, was defeated in a very close vote.

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None of the bills affecting Sabbath observance that were introduced before the recent session of the New York legislature succeeded in getting beyond the Codes Committees. Our own bootblack bill suffered the fate of the other bills, but if it kept the bad bills from being brought before the legislature, as we understand it did, the introduction of the bill was very much worth while.

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Mr. J. L. McKinstry of Nashville, Tenn., in his musings as to Sabbath Observance, has, among other splendid things, the following to say,—

"Liberty of action is a great thing. It is like water. Water is good to drink, but has drowned its millions. So for liberty. Restrictions there must be or disaster awaits. The railroad train is restricted by its tracks. But that restriction is safety. Of my liberty, I deliberately accept certain restrictions as a matter of safety. A Sabbath day of rest is one of them.

"Of the reader who is interested in tracing the relation of cause and effect, I ask, can you preserve society in a wholesale sense, on a purely commercial basis? Is there not a certain moral something needful? If so, how are you going to inculcate that certain moral something? Necessarily, by setting aside a specified time for it, namely, a rest day. The Fourth of July stands for something. So does the Sabbath.

"Waiving all creeds, personal biases, selfish inclinations, etc., is morality worth preserving? If a man wants to go to church say, in the morning, and to the baseball game in the afternoon, there is no objection, provided he will be logical and plant his garden in the morning and turn the chickens into it in the afternoon.

"Benefits from a rest day are—renewing home relations, rest of body and mind, meditation, reading, and to the Christian man, reapproach to God."

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The barbers of Worcester, Mass., have protested to the police that the proprietors of the beauty shops have been disobeying the regulations as to Sunday closing. As a result of the complaint the policemen have notified the beauty shop proprietors along their beats that the Sunday Closing regulations must be observed and that for failure in that direction, the statute prescribes a \$50. penalty.

The Toledo, Ohio, Laundry Owners' Association is unanimously opposed to any sort of Laundry business on Sunday.

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Governor Richards of South Carolina has vetoed a bill proposing liberalization of South Carolina's Sunday closing laws and is said to have branded the legislation as an attempt to modify "the ten commandments of God."

"The proposed new law," the governor's message said, "would give the State what is commonly known as an open Sunday, at least as to sports."

In the governor's opinion the proposed bill was in conflict with the constitution of the State.

---

### *An Active Brotherhood*

One of the finest Mens Clubs in Northern New Jersey is that of the First Presbyterian Church of Woodbridge, N. J. When the motion picture men of the city decided to open their shows on Sunday, and actually did operate Sunday shows for one day, in spite of the laws forbidding such action, the men of the Brotherhood went to the Mayor and the motion picture men and made it known in a quiet but firm way that they were opposed to Sunday movies in Woodbridge and that the shows must remain closed. That was all that was necessary and the shows have remained closed.

At the April meeting of the Brotherhood at which the Assistant to the General Secretary of the New York Sabbath Committee was the principal speaker a motion was passed unanimously authorizing the sending of letters of appreciation for their action to all members of the state legislature from the district who had voted against the proposal of the Sunday Closing Law.

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### *One of Nine Demands*

Dr. A. Wakefield Slaten of the West Side Unitarian Church, New York City, includes in what he calls "The Nine Demands of Liberalism" one demand that all of the Sabbath laws of the nation be stricken off the statute books. Since Dr. Slaten prides himself upon the fact that he is in sympathy with The Society for the Advancement of Atheism, and has recently addressed some 350 members of the organization we are not surprised at his nine "demands" or that one of them should be directed at abolishing Sabbath Observance.

# THE BULLETIN

*of the*  
NEW YORK SABBATH COMMITTEE  
231 BIBLE HOUSE NEW YORK CITY

Vol. XIV.

JUNE—JULY, 1927

No. 3.

*Sunday is the Savings-  
Bank of Human Life.*

*W. W. Atterbury.*



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TO KEEP IT HOLY



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of the  
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in the interest of a

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PUBLISHER'S NOTE

*The Bulletin* is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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# NEW YORK SABBATH COMMITTEE

## Principles and Policy

- A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.
- A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

## THE SCIENTIFIC RESEARCH

This attractive book elsewhere described is on sale, at the office of The Sabbath Committee, Bible House, Astor Place, New York City. Price ..... \$1.00

## SUBSCRIPTION BLANK

I hereby subscribe the sum of ..... dollars

Name .....

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## FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee, incorporated under the laws of the State of New York, the sum of .....

..... dollars.



## Charles August Lindbergh

With a glass of water, two sandwiches, 425 gallons of gasoline and a ton of nerve, young Lindbergh started his flight over the Atlantic from New York City to Paris, which he accomplished in 33 hours and twenty minutes. After a search of ten minutes for a landing place, he alighted at Le Bourget field and was received with tumultuous applause. It was not this achievement, nor his calm composure in the face of the wild acclamation that greeted him, nor his peace and quietness of mind amid the adulations of the population of a great metropolis, nor his self-possession in the presence of royalty, nor the lavish bestowment of honors, nor his proof against the lure of gold and the blandishments of praise, that made him great. This display of his qualities of mind and heart was only a manifestation of the greatness which he already possessed before he set forth to conquer the elements and face the world. The honors conferred and proclaimed were more than popular admiration for his achievement—they were in praise of his recognized character—his possession of the virtue which “vaunteth not itself, is not puffed up.” He gave to the world a silent but forceful message which mankind needed and accepted.

Lindbergh was born great and achieved greatness but did not have greatness thrust upon him. Whatever qualities he inherited from his noble father we cannot forget the influence of a wonderful mother who instilled into his young life the greatness of her own soul.

We know not how many other such youth there may be among our American families, but it was such a son under the nurture of such a mother who became a Washington, another a Lincoln and now another a Lindbergh.

The message which Lindbergh thus broadcasted to the world awakened a response from the universal heart of mankind which proved that society is not wholly bad—that underneath the corruptions that seem so prevalent in society nurtured by a vice-laden press, there abides a sense of righteousness which is responsive to courageous appeal,

*D. J. M.*

\* \* \*

“The matter of the Sabbath and our relation to it is becoming more and more important. Indeed it is a subject vital to our community and national life. We must have some fixed principles and decided convictions concern-

ing our relationship to the day of rest. No duty or obligation should be put before our duty and obligation to God.

"Some day the world, thinking hard on the subject, will awaken to the need of the Sabbath as a day of rest and worship. Perhaps employers will become more kindly disposed, catching the spirit of the Master, and grant more holidays or half-holidays. Even then, if we had two days from work each week, one for worship and one for play, the privilege would be abused. It is all a matter of the individual conscience."

*Rev. Richard Braunstein in "Christian Herald."*

## Works of Necessity

It was indeed a pathetic scene in our office when the representatives of 80,000 bootblacks in New York called to ask the Committee to secure the introduction of a bill in the legislature, which would give the bootblacks at least half a day on Sunday to spend with their families. The scene reveals the kind of service the New York Sabbath Committee is rendering. It is the dependable advocate of the Sabbath.

Less than 5% of all the bootblacks want to keep their shops open on Sunday, yet these few are compelling the others to do so against their will.

With the facts before us, we went to work immediately. Such a bill as the bootblacks wanted introduced was prepared. We secured the services of prominent members of both houses to introduce the bill. But the bill failed of passage, and it is not strange that it should fail. Many of the legislators believed that our present law sufficiently covered the case as it certainly does if the courts would interpret it favorably. The law (Section 2143) says:—"All labor on Sunday is prohibited excepting the works of necessity and charity." Unfortunately it is left to the Courts to decide what are works of "necessity." Some magistrates decide that the public service of a bootblack is "necessary" and therefore not forbidden by the law. Others say No. It is not necessary for Ario Picolo to keep his shop open all day Sunday to accommodate John Smith, who wants a shine. But under the present law such magistrate has a right to interpret the law as it stands. What is wanted is a legislative interpretation of the law which will leave the magistrate no chance to evade it,—a law which will forbid bootblacking on Sunday. The Magistrate could not get around that.

## Sport and the Sabbath

(The following article is taken in substance from *L'Ami du Dimanche*, published in Geneva, and shows the relation of Sunday sports to the Sabbath question in the little Alpine republic. M. W. Merminod is the present secretary of the Swiss International Federation for the preservation of the Sabbath and is the editor of *L'Ami du Dimanche*).

Sunday Sport which was almost unknown in Switzerland, and scarcely known on the continent until recent years, has become one of the controlling forces of society. Science, art, religion, these incontestable sovereigns have given place to it. It rivals them; even, really supplants them. Modern sport holds the soul lightly. The press is at its feet. It has forced open the most refractory doors of the newspapers. All have become sports' humble servants. Through them it dominates public opinion. The crowds shout for new champions. Sport has become the idol of the people. With avidity they grasp the newspapers that tell of the doings and accomplishments of their favorite athletes and await feverishly the news of their prowess, which are cabled and telegraphed to the ends of the earth.

What is to be thought of this great popularity? Does sport merit it? Frankly, we think so, at least in a certain measure. It is a creator of force and energy. It says to the man, tired out by his daily labor, especially to him who works under pressure in close places or at some monotonous task—"Come with me; go out into the country; play, run, jump, climb, exercise your muscles, expand your lungs, take the exercise which you like; play with beautiful nature."

Sport does not contribute the least, however, to the display of the moral forces. It furnishes efficacious arms for the battle against natural indifference. It prepares for manly enterprises. It may make one enduring and patient. It disciplines all men and gives an end for the employment of their energies and leisure, and thus makes them serve an intense manifestation of the personal life. It therefore has a great value. Hygienically, pedagogically and morally it will contribute to the formation of a sane and strong youth.

Let it be understood, however, that we speak of sport which remains within reasonable limits. This restriction is of necessity, for it is actually practiced in such manner that it greatly risks losing its beneficent character. In a book entitled "Character and Success" an Englishman after having sung the praises of sport, affirms that it has taken such a place in the life of students of his country that they are beginning to neglect deplorably the spiritual life. We make analogous statements. With us, also physical culture threatens to encroach upon everything else.



No one deplores more than we this tendency, for besides the grave inconvenience that we are beginning to note, it threatens to break down an institution which we consider infinitely precious,—the Christian Sabbath. This day is monopolized by exhibitions of sport, so much that there remains no longer any place for that of the life of a soul, and it is thus despoiled of its sacred character. The consequences of these new habits are deplorable. First of all there is an excessive physical fatigue, which is added to that of the week, and which is renewed from Sunday to Sunday. Fatigue rendered greater because of the nervous excitation consequent upon the making of bets to the excess which one commits or practices simply by the contact with the fiery and impassioned crowds. It is thus that in place of commencing the week rested and well, many return to their work harassed physically and morally, irritated by the remembrance of the expense which they had incurred. It is also well to say that these excesses in sport ruin very often the health of many of our young men.

Another consequence of this outrage made habitually upon the day of repose is that the conscience becomes dulled and ceases little by little to appreciate values. The number of kilometers covered, the crowns gained, the prizes carried off, the prowess made,—that is what one thinks of. Then the combat terminates. One sits down to eat and drink. That is what takes place all over where sport falls into the hands of professionals and managers of contests, who exploit people in order to make money.

If one should ask of a sportsman why he should sacrifice regularly his nights to sports, he might admit the folly. Yet, the Sabbath rest is just as indispensable as sleep and it responds to a natural law just as imperious. Without doubt our epoch of over-culture has need that we remember the necessity of physical culture, but man has a greater and better need—the direction of his spiritual forces and the celebration of the Christian Sabbath would contribute in great part toward procuring this. It is a day when, in the communion of a pious man, he approaches God, the source of all life, where he recognizes His wishes where he can open his soul to the divine truths and forces, and find consolation, peace, joy and the light which is indispensable to him.

And then the excessive sports are harmful also to others besides those who indulge in them. They deprive the whole population of the peace to which they have a right. They trouble them often in the exercises of religion and compromise their pleasures.

We love our people and above all our youth. We owe to them above all, the truth, which is the mistress of the human soul and belongs to the spirit, to the superior life. Seneca, the wise old Roman wrote—"Man without culture thinks always much of his body. The sage thinks abstractly. Pre-

occupations are essentially a divine part of his soul. As to the other, who is always menaced by ruin, he does not take care in the measure which is necessary."

May we also be as wise as this pagan thinker. More wise, indeed, since we have incomparable methods of culture for the soul, and let us not neglect our fellow men and ourselves.

---

## NOTES

Do you believe that Sunday should be kept as a day of rest with the privilege of worship for all?

Do you agree that freedom on Sunday for everyone from the enslavement of unnecessary work and from desecration of the Sabbath is a desirable goal?

Do you know that more people are being required to work seven days a week because of the selfish demands of the pleasure seeker than at any previous time?

Do you realize that surrendering our Christian Sabbath to those who have come from other shores where the American Sunday is unknown is striking at the very heart of our national greatness?

These are but a few of the questions that every serious-minded American should ask himself. Sunday is a civil as well as a religious institution. Again and again it has been so declared by the highest court of the land. The New York Sabbath Committee believes that you are interested in these vital questions, and offers you its help and solicits your co-operation.

---

## BOOK NOTES

From THE IMPERIAL ALLIANCE FOR THE DEFENCE OF SUNDAY, England come seven valuable tracts. They are:

*The Development of the Sabbath Ideal.* By D. C. Simpson, D.D., a Professor of Oxford. 3d.

*A Priceless Gift to the Working World.* By Arthur Mee. 3d.

*The Day I granted to my Better Genius.* By Geo. Gissing. 2d.

*The Big View of Sunday.* Rev. R. C. Gillie, M.A., D.C.L. 2d.

*Sunday, the Workers' Charter.* C. G. Ammon, M.P. 6d per doz.

*The Silver or Copper Coin.* By Rev. W. Ridley Chesterton. 1d.

*Our Matchless British Sunday.* By J. Woodford Causer. 1d.

\* \* \*

From THE LORD'S DAY OBSERVANCE SOCIETY, England.

The Year Book, being the 96th Annual Report of the Lord's Day Observance Society, is an inspiring account of a year of very successful work. Price 6d.

*Hold Fast by your Sundays.* 50 cents.

## A NEW BOOK

The Sabbath Committee has issued a new book entitled "*The Testimony of Science as to the Influence of the Weekly Rest Day upon Human Welfare*," with an introduction by Dr. S. Parkes Cadman. Price \$1.00. It is the result of a careful research among the scientists for their verdict upon the persistent inquiry for a scientific and rational basis for the Sabbath. In this research fifty-eight authorities, European and American, have been consulted. Legal and social sources have been searched. If the Sabbath is an arbitrary infliction, human society is entitled to relief, but if it is found to rest in the nature of things, the verdict should be final and gladly accepted.

The results of this research bear directly upon the interests of all classes of people:

Of laborers and employers because of its bearing upon industrial efficiency and success;

Of physicians and scientists because of its bearing upon health and vigor;

Of lawyers and politicians because of its bearing upon an important department of legislation and law enforcement;

Of Christian people because of its bearing upon the most conspicuous and perhaps least understood of our Christian institutions—the Sabbath;

Of all who by religion, by science and by philanthropy are seeking the advancement of mankind;

Of everybody, because of its bearing upon every man's right to the day off from the toil and grind of the week, for the sake of his house, his friends, his country, his tired body and his weary soul.

If the book gives rise to a new discussion of the whole subject and directs the attention of thinking men to the problems of the Sabbath it will serve a noble purpose and abundantly justify all the efforts and all the expense involved.

With the hope that these things may be accomplished in some measure the book is sent forth.

\* \* \*

## SUGGESTS UNIVERSAL PRACTICE

Said Dr. Henry Howard, one of the pastors of the Fifth Avenue Presbyterian Church of New York City, in a sermon on the Sabbath delivered during the past winter:

"I will suggest that this universal principle of conduct, the question as to whether a thing will pay or not, if accepted, will not only settle this problem of the Sabbath, but also many more beside. The state rests ultimately on moral foundations. These moral foundations are laid in religion, and it is only as the religious interests of the community are conserved that well being is secured.

"What I desire to plead for this morning is such a sympathetic interpretation of the spiritual value and significance of the Sabbath as will rescue it from being commercialized either for business or sport, lest the workers in every field lose their priceless boon of Sabbath rest and the many be doomed by the selfishness of the conscienceless few to a seven-day week of toil. Selfishness covets this day. Avarice grudges it. Purveyors of amusement and sport would fain spend it in a carnival of thought-preventing pleasure, while, worst of all, religious indifference is holding its treasured blessings with such a relaxing grasp that a not very powerful effort would wrench it away."



## The Idols of the Market Place

According to F. W. Boreham, we are all idolaters. "We may not worship Thor and Woden, Freya and Tyr, at least under those names," he says, "but we have our idols yet."

"Francis Bacon," Boreham continues in his book, "The Uttermost Star," "in a passage which Macauley regarded as among the very greatest and most influential contributions ever made to literature, charges us with worshipping four. And he names them. Beware, he said, beware of the Idols of the Tribe; beware of the Idols of the Cave; beware of the Idols of the Market-place; beware of the Idols of the Theatre! Bacon was concerned with these counterfeit divinities as the enemies of pure reason, the foes of accurate thought, the perverters of sound judgment; but we need be bound by no such narrow limits."

The Idols of the Market-Place! The market-place, the Australian writer says, is a good place. God has built His world very largely on a commercial basis. Barter and sale are the essence of life. The Market-place is for money-making; and there is nothing but good in the making of money as long as the money is made in the Market-place. The rivalries of commerce have sharpened the wits of the race. The desire of each man to provide a better article than his neighbor has prompted a hurricane of invention and discovery.

"But the making of money must be kept to the Market-place. That is the significance of the story of the Cleansing of the Temple. Jesus, we are told went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. And why? Is it not good to buy and sell, to exchange coin, to offer doves for sale to those who need them? It is *in the Market-place!* But not in the Temple! Jesus was protesting against the commercialization of that which never ought to be commercialized. He was hurling out of the Temple the Idol of the Market-place.

"As soon as you introduce the commercial spirit into something outside of the Market-place," Dr. Boreham continues, "you are in trouble. What about the commercialization of sport? Is not sport a good thing? But the introduction and rapid development of the professional spirit has largely been its undoing.

"As soon as you commercialize a good thing, whether it be a temple, a football-field, or a Parliament, you degrade it. As soon as you commercialize a bad thing, you perpetuate it."

Beware of the Idol of the Market-place. With respect to the matter of Sabbath Observance the warning which Bacon and Boreham both sound is

especially fitting. One could not live in the present age without feeling the encroachment of the commercial spirit upon the holy ground of God's sacred Day of Rest. Barter and sale are all right, as Dr. Boreham says, but not on Sunday, as the money-changers were cast out of the temple, so the Sabbath desecrator, who would commercialize the Sabbath, whether it be by the introduction of Sunday movies, theatres, sports, or by patronage of the same, should be cast out of the sanctuary in which all that is sacred to American idealism dwells.

A. V. B.

## The Atheist Who Kept Sunday

*By F. C. Hoggarth*

A man was speaking recently of his own youth and of his father and the curious inconsistency of human nature. It had been his custom to go to Sunday School, but on one winter's day he got out his skates, intending to spend the Sunday afternoon on ice. As he was going out, with the skates under his arm, his father called him back. "Where are you going?" he asked. "Oh, I thought I would go and have some skating."

The father was an atheist—believing not at all in religion. He had given up that sort of a thing long ago. "What! on Sunday?" he said to the lad. "I think I shouldn't if I were you." Then as though his conviction was stiffening, "No, that is not good enough. There shall be no Sunday skating from this house! Hang up those skates again!" They were hung up, for the youth knew that once his father had spoken the decisive word there was no appeal.

Later the inconsistency of his father's attitude had deeply impressed him. Professing to believe in nothing religious he yet revered the Lord's Day! Years before he had been a church worker, had, I believe, been brought up in a Christian home, and the old habits and outlooks of earlier years were stronger than his newer theories. He had never really worked out his atheism, never gone up and down in his life and corrected his attitude and practice by this new "unbelief" of his.

Much is said about inconsistent Christians. The inconsistencies of skeptics are much more astonishing. Did any one ever anywhere come across a thoroughly consistent unbeliever? One who really lived up to—or down to his unbelief? So far as I know there are none. Perhaps it is just as well—many of these much proclaimed skepticisms are often on men rather than in them. Perhaps it is just as well that folk watching—and it is a

strange attitude of people, their desire to watch the actions and listen to the words of unbelievers—cannot say with truth and conviction—"Well, anyway, that man is consistent! He is honest in the way in which he follows his ideas and convictions—even though they are wrong!" Perhaps it is just as well!

The man himself is often far better than his "creed." I heard quite recently of a man, dying of Mason's disease, who proclaimed his "unbelief" to one who visited him—"I believe in nothing." "You do," said the visitor. "I tell you I don't," he replied. So they talked. He wordily maintained his attitude. "I shall pray for you," said the visitor. A week or two later the man was converted and admitted that beneath all the advertised skepticism there were deep hopes and longings, memories of long ago, the precious and unforgettable "faith" of a child. Is it not always true that however far a man may drift, deep in his heart there is always the religion that his mother gave him—the "faith" of childhood?

*"Christian Herald."*

## NOTES

The Sabbath Committee has sustained a severe loss in the retirement of the Rev. Arthur Victor Boand from the office of Assistant Secretary. While attending special lectures in Columbia University and pursuing certain post graduate studies during the Academic year just closed, he engaged to devote part of his time to the service of the Sabbath Committee which has always commanded his admiration. In the course of the year he received and accepted a flattering call to the Beacon Hill Presbyterian Church, San Antonio, Texas, and has gone to enter upon his new duties.

His engagement with the Committee was fully met and during the brief period of his stay with the Committee he captured the affections of his associates by his delightful comradeship and won their admiration by his valuable services. He carries with him their love and confident expectation of a brilliant career.

\* \* \*

A subway worker writing to the editor of one of the leading New York papers recently, wanted to know why it was that they had to work on Sunday when practically all others, it would seem, have the right to spend the day with their families.

The man's interrogation was a reasonable one, for what is the right of one for a weekly rest day should be the right of every other one.

In the recent session of the legislature a bill was introduced which would have given the various traction employees a consecutive rest of 24 hours each week. The New York Sabbath Committee did its utmost to help secure the passage of the bill, but was not successful. As far as possible the rest period should be on Sunday, for with its privilege of worship, as well as its social and domestic values, Sunday as a day of rest would mean much more to the worker than just a week-day off.

That the weekly rest day is a civic as well as a religious right of every American has been the position of the New York Sabbath Committee for 70 years.

It is the verdict of science that the law of the weekly rest day is not an arbitrary edict, but a law of nature, put into definite and legal form.

\* \* \*

Special ordinances are temporary while the moral law founded upon the nature of God and the relations of men, is permanent.

\* \* \*

Day of rest is essential to intellectual and social progress.  
Peace of mind which accompanies religion is a physical asset.

\* \* \*

The ten commandments are moral not ceremonial, and did not pass away with the ceremonial law.

\* \* \*

The Sabbath is intimately interwoven with private worship, domestic happiness, public order, well regulated freedom and national prosperity. The enemies of religion are all enemies of the Sabbath. They are aware that by undermining the Sabbath and turning it from its sacred uses to secular and sinful ends they aim a strategic blow at Christianity. Hence they will ever renew their efforts. Beaten to-day they will rise to-morrow. The best laws for the production of the Sunday will be repealed or become a dead letter if public opinion is allowed to relax and grow indifferent.

\* \* \*

"I want to thank you for the beautiful copy of The Bulletin of the New York Sabbath Committee and for the exquisite card, and the Seventieth Anniversary Greeting which accompany it."

*W. I. H.—New York City.*

\* \* \*

The Rev. Dr. Zwemer, our Corresponding Member in Egypt, in reply to an inquiry, says:

"The rumor that came to you that Mohammedans are accepting the Christian Sabbath has a basis. Throughout all of the Balkan States, the Mohammedans are compelled by law to observe Sunday, and I was astonished to find that the Sabbath law was really applied to nearly all lines of business in Roumania, Bulgaria and Yugo-Slavia. The Moslems have their schools open but not their shops. Furthermore, there is a movement in Turkey, I believe, to make Sunday a day of rest."



With its teeming millions and its great polyglot population New York City may well be proud of its record of Sabbath observance.

When the New York Sabbath Committee was formed, seventy years ago, there had been wide spread desecration of the day in this city and other cities. Yet through wise leadership, efficient education and unceasing vigilance, the Committee has played a part in preserving the American Sabbath such as few have realized. Financed almost entirely by the members of the Committee themselves, there have been no urgent appeals for financial support. Sensational publicity has been intentionally avoided. Yet the merchants, the actors, the barbers—those whose battles the Committee has fought and won, will testify as to what the services of the Committee have meant to them.

\* \* \*

If the need for a day of rest exists in human nature as it is constituted, that need must have existed ever since there was any human nature and must continue to exist as long as human nature continues, or else there was a time when man did not need it, or there will come a time when man will not require it. Unless it can be proven that human constitution has changed we must accept F. W. Robertson's proposition that Sabbath observance rests upon the everlasting necessity of human nature. It appears that the Sabbath was the first institution established after man was created—antedating the fall. The Sabbath has accompanied the race all down the centuries from the first until the present and we may confidently expect it to continue with its blessings until the end of human life upon the earth unless the constitution of human nature changes.

\* \* \*

The Sabbath Committee feel that although under the favor and blessing of God much good has been done and much evil prevented there will always be a necessity for Christian labor and effort in this direction. "Eternal vigilance" is the price of the Sabbath as well as of liberty. Organized protection of the civil and sacred Sabbath is as essential a branch of Christian activity as Bible, Tract and Missionary Societies. The proper observance of the Sabbath is an essential condition of public worship of wholesome family life and of the successful operation of Christian missions.

It is very gratifying to announce that Rev. Arthur V. Boand, our late Assistant General Secretary, now Pastor of Beacon Hill Presbyterian Church, San Antonio, Texas, will still be associated with us as Corresponding Member.

The Rev. C. H. Huestis, M. A., D. D. of Toronto, Canada, has been elected a Corresponding Member of the New York Sabbath Committee. Dr. Huestis needs no introduction to the Sabbath Observance force, national or international. His conspicuous services in the cause pointed him out as the man without a rival to succeed the Rev. Dr. W. M. Rochester, General Secretary of the Lord's Day Alliance of Canada. We welcome him as a valuable accession to our corps of distinguished Correspondents.

## Our Mail Bag

"Kindly mail your bulletin to the following" (a club of five subscribers). "My sincere appreciation of the fine suggestive editing. It often inspires to noble work."

*W. L. B., Syracuse.*

\* \* \*

"I want the Bulletin to follow me wherever I go . . . We have escaped from the clutches of the brigands and the reds and are home for a furlough. Please change address from Tenghsien, Shantung, China to Staunton, Va."

*B. C. P.*

\* \* \*

"I am glad to hear that the Scientific Research has been finished and that I shall soon have a copy of the results of your work."

"We have had to leave Soochow and are 'refugees' in Shanghai, awaiting passage to America."

"Right now it is hard to state what is the future for educational work in China. The outlook is pretty dark. Some say that they think it is finished. Others think our work will be stopped for from one to five years. You will be interested to know that our institution is still carrying on, only Chinese being in charge. Send the book and the Bulletin and correspondence to Missoula, Montana."

*A. C. J.*

\* \* \*

"The last number of the Bulletin was exceedingly interesting"

*J. N. M., Montana.*

\* \* \*

"I have always appreciated the Bulletin,—but how the other friends may feel about it, I do not know. Some of them need missionary work along the line of Sabbath observance. I have been engaged as best I could in a fight for the conservative faith here in China for several years . . . All missionaries of our church (M. E. South) have been withdrawn from their work into Shanghai, and I think this is also true of other churches in this central section of China."

"Our school is small,—only our Bible School is open, having at present thirteen students at work with a school for poor children numbering about 60. Because of irregularity of train service and general war conditions, teachers who have been coming out from Shanghai to help are now unable to come . . . We are trying to stand for the Bible and the faith, with little interruption. We expect our school to continue right along."

*C. W. R.—Chen Ju, Ku, China.*

# THE BULLETIN

*of the*  
NEW YORK SABBATH COMMITTEE  
231 BIBLE HOUSE NEW YORK CITY

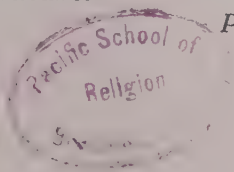
Vol. XIV.

AUGUST—SEPTEMBER, 1927

No. 4.

THE weekly day of rest belongs to those institutions which lie at the base of society and are older than our political parties, older than our government, older than the discovery of America, older than the Anglo-Saxon race, older than Christianity, older than Judaism, as old as religion and the human race. Next to the family, the Sabbath is the first institution of God on earth. It is founded and rooted in the physical necessities of human nature.

*Philip Schaff.*



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TO KEEP IT HOLY

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of the

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in the interest of a

BETTER SUNDAY OBSERVANCE

Vol. XIV.

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No. 4.

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<p><i>The Bulletin</i> is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the <i>New York Sabbath Committee</i>. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.</p> <p>We hope to keep <i>The Bulletin</i> small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and <i>The Bulletin</i> will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.</p> <p><i>If this paragraph is marked it means your subscription expires with this issue.</i></p> <p><i>We trust that you are finding THE BULLETIN valuable and will renew at once.</i></p> <table><tr><td>Single Copies .....</td><td>5 cents</td></tr><tr><td>One year .....</td><td>25 cents</td></tr><tr><td>Clubs of five .....</td><td>\$1.00</td></tr></table> <p>Items of interest on the Sunday Question are solicited. Send all manuscripts and items for publication in <i>The Bulletin</i> to</p> <p>Duncan J. McMillan, Secretary, 231 Bible House, New York City.</p> <p>Mail subscriptions, advertisements and business inquiries to</p> <p>New York Sabbath Committee, 231 Bible House, New York City.</p> <p>Gifts to the Committee and to its Research Fund should be sent to</p> <p>E. Francis Hyde, Treasurer, 231 Bible House, New York City.</p>	Single Copies .....	5 cents	One year .....	25 cents	Clubs of five .....	\$1.00	<p>—</p> <table><tr><td>Cabman's Song .....</td><td>473</td></tr><tr><td>Cheap Publicity .....</td><td>474</td></tr><tr><td>Christianity Contagious .....</td><td>475</td></tr><tr><td>First Day .....</td><td>468</td></tr><tr><td>International Rest Day Law .....</td><td>467</td></tr><tr><td>Our Book Reviewed .....</td><td>477</td></tr><tr><td>"Ounce of Mother and Pound of Law" .....</td><td>473</td></tr><tr><td>Our Pioneers .....</td><td>470</td></tr><tr><td>Points from our New Book .....</td><td>472</td></tr><tr><td>Problem of Human Betterment .....</td><td>476</td></tr><tr><td>Sabbath a Joy .....</td><td>475</td></tr><tr><td>Sinning by 'Syndicate' .....</td><td>469</td></tr><tr><td>Sunday Legislation needed .....</td><td>476</td></tr><tr><td>Sunday Movies .....</td><td>473</td></tr><tr><td>The Temple .....</td><td>471</td></tr><tr><td>Wheels of Progress .....</td><td>474</td></tr><tr><td>World Leaning Toward Sunday .....</td><td>471</td></tr></table>	Cabman's Song .....	473	Cheap Publicity .....	474	Christianity Contagious .....	475	First Day .....	468	International Rest Day Law .....	467	Our Book Reviewed .....	477	"Ounce of Mother and Pound of Law" .....	473	Our Pioneers .....	470	Points from our New Book .....	472	Problem of Human Betterment .....	476	Sabbath a Joy .....	475	Sinning by 'Syndicate' .....	469	Sunday Legislation needed .....	476	Sunday Movies .....	473	The Temple .....	471	Wheels of Progress .....	474	World Leaning Toward Sunday .....	471
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# NEW YORK SABBATH COMMITTEE

## Principles and Policy

- A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.
- A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

## THE SCIENTIFIC RESEARCH

This attractive book elsewhere described is on sale, at the office of The Sabbath Committee, Bible House, Astor Place, New York City. Price ..... \$1.00

## SUBSCRIPTION BLANK

I hereby subscribe the sum of ..... dollars

Name .....

Address .....

Date .....

\*\*\*\*\*

## FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee, incorporated under the laws of the State of New York, the sum of ..... dollars.

## Plan for an International Law For Weekly Rest in Industry and Commerce

The International Labor Conference at its session held in Geneva a few years ago adopted two plans for weekly rest in industry and commerce. The Conference transmitted them to the affiliated governments for ratification. The federal council, in its response to the preparatory questions, recognized that "the principle of the weekly day of rest is established everywhere in Switzerland in industry and commerce, and that the advisability of this principle is unanimously recognized." It remarked besides: "The federal law in regard to factory workers and the duration of railroad work and work in connection with other methods of transportation has instituted a weekly day of rest." It also notes the fact that "all the Cantons have passed resolutions regarding this matter—protection of the workers and observance of the Sabbath and other holidays."

It is expected that the federal council, supported by these facts, would strongly recommend the granting of the request. However, it has confined itself, in its message, to proposing the ratification of the proposals submitted to the federal council. This proposition, although made as pleasing as possible, has not found favor at last accounts with the states' council; and the national council committee charged with the study of it has not thought well of it except upon a secondary point.

The reason for this attitude is that the federal council believes that "national unity in legislation should precede international unity." That is very well. But should it be so difficult to pass a federal law in regard to Sabbath rest? The federal council even acknowledges that all the materials are ready for it. It would be sufficient to codify the federal and cantonal laws now existing.

This indifference in regard to a very interesting project, forcing the acceptance of a very flexible arrangement, seems regrettable to us. The Swiss complain, with some reason, of being omitted in the assignment of places in the organization of the conference.

We fear that our reserve in this affair might furnish an argument to those who would attempt to diminish our place in this great international organism the same as our attitude toward narcotics. They are not of a nature to gain us any sympathy nor to fortify the prestige of our country, nor to increase its influence in the Society of Nations and the International Labor Bureau.

We hope, then, that the national council, better inspired than its commission, will reserve to the project which is submitted to it, a better fate than a first class burial.

W. M.

## The First Day

OUR seventh day friends, while admitting the fact that our risen Lord met His disciples only on the first days of the weeks of His sojourn on earth before His ascension, and that He honored the first day at Pentecost, lay stress upon the fact that He gave no Commandment that the first day of the week should be observed as the Sabbath. It is admitted that He gave no such specific commandment. But they forget that in precisely the same way God established the original Sabbath by example and not by specific commandment; and on Sinai He did not re-enact the Sabbath law, but only reminded His people of their obligation to continue the observance of that which they already had.

It is the same institution still. It has come down to us through the milleniums of the past and will continue till we reach "the Sabbath that remaineth to the people of God." The Jews did not originate the Sabbath, but they added to the law of the Sabbath a good many "Commandments of men."

There is nothing in the Commandment or elsewhere in the Old Testament to designate the day of the week to be observed as the Sabbath. It would have been impossible so to designate a particular day of the week without interfering with the Passover law, for this law made the Passover Sabbath the first Sabbath

and the controlling Sabbath of the year—the 15th day of Nisan—a calendar date, but every calendar date necessarily moves forward one day in the week every year. If the Passover, being the 15th day of the month, should fall this year on Saturday, next year it would fall on Sunday, the year following it would be on Monday, the next year on Tuesday and so on, falling on each day of the week a whole year once in seven years. It would therefore be seven years before it would be on Saturday again. It is plain, then, that it could not possibly be fixed on the Seventh day of the week.

The "seventh day" of the commandment did not mean the seventh day of the week, but the seventh day after the Passover.

The Passover, having been fulfilled in its great antitype, "the Lamb of God which taketh away the sin of the world," the passover law was fulfilled. But the Sabbath, which did not originate with the Passover, did not cease with it, but continued on just as it did from creation, every seventh day.

It must be remembered that the Sabbath of creation was the first day of human history and has been ever since, *the first* of the days. For the Lord has always claimed the first of everything, the *first born*, the *firstling* of the flock, the *first fruits*, etc.

The Seventh Day people, there-



fore, have no scriptural authority for insisting upon their Saturday Sabbath. No special day of the week was ever set apart for the Sabbath until our risen Saviour designated the first day by His example just as the Creator did on the first day of human life upon the earth.

Nehemiah, on the return from Babylonian captivity, again reminded them of the Sabbath. And Jesus reminded them of the Sabbath and its divine origin and taught them by example, both before His death and

after His resurrection, how to observe the day and passed it on to His apostles, and they to the infant church. It is the weekly rest after six days of toil. It never belonged to the ceremonial law, which it both antedated and survived. It was unaffected by the incrustations of rabbinical regulations which were invented long after the Commandments were given to Moses and were shaken off by the majestic words of our Lord: "the Sabbath was made for man and not man for the Sabbath."

## Sinning by Syndicate

Before the cause of Sabbath Observance will ever come into its own, or the respect for Sunday be brought about which its friends so strongly desire, Sinning by Syndicate must largely disappear on the part of professing Christians.

It is not enough that those who respect the Fourth Commandment themselves and who demand their day of rest should proclaim their loyalty to the Sabbath. Actions speak louder than words and social actions are as important as individual acts. One may be the most ardent supporter of the Christian Sabbath and yet be guilty of gross Sabbath violations.

Recently, an employee of a great traction company made the statement that he worked ten hours a day seven days a week, with only two days a month off to spend with his family, these seldom being Sundays. Yet an investigation as to the stockholders of the company would reveal the fact that hundreds of professing Christians hold stock in the company. Many of them undoubtedly would not think of violating God's Holy Day in their own personal actions, but are they not, as stockholders and recipients in the earnings of a corporation that works its men ten hours a day seven days in the week, sinning by syndicate?

One of the greatest contributions of the Social Gospel emphasis has been the making more inclusive the conception of sin. Even as Jesus interpreted sin as of the spirit as well as of the letter, so more and more there must be recognized the social responsibility of man as well as the responsibility for his individual acts. That there are sins of omission as well as sins

of commission no one will deny. Must not the conscientious observer of the Lord's Day ask himself as to whether he may be sinning by syndicate? Does he own stock in any corporation that is unnecessarily working its men seven days a week and thereby is a silent partner in Sabbath violation? Has he ever voiced his protest as a stockholder or a member of the Board of directors against this short-sighted, inhuman, and un-Christian servitude of seven-day toil? Has he by word and by pen, by the voice of authority or the voice of finance, attempted to give all men their right to rest? True, it is to be admitted that much labor on Sunday is necessary. There are works of necessity and mercy which to neglect doing would be worse than the performance of the same. Our modern life with its complications is increasingly demanding that more people must give up the right to regular rest and worship on the Sabbath. Yet there is no justification for any man having to work seven days a week, year in and year out, with only one or two days a month off, and they seldom, if ever, on Sunday.

To be a willing or indifferent party to unnecessary Sunday labor, there being no mitigating circumstances, no matter what one's personal actions on the Sabbath may be is to belong in the class of syndicate sinners.

Only the thought here is necessary. No further elaboration would be wise. Yet it behooves us all who are earnest, law-abiding, God-fearing, Sabbath observing people to ask ourselves whether we are not sinning by syndicate?

A. V. B.

## OUR PIONEERS

The first settlers of this country were a body of select men. They were profoundly impressed by the conviction that a weekly Sabbath was essential to the highest welfare of the communities which they established, and they therefore enacted laws to enforce a proper observance of that day. It was not so much upon theological grounds as it was upon secular and social considerations that they framed those laws, and enforced strict observance of them. The Sabbath so observed, no one can doubt, contributed largely to the formation of that character which has stood us in so much stead in our own history, and which has been the admiration of the world.

\* \* \*

The majority of our people are firm believers in the Christian religion and worshippers of God on the Sabbath. Wherever gathered together, they have a right to protection against disturbers and a right to worship God; ay, as good a right as to enjoy any portion of their property.

*Hon. William Strong, Justice of the United States Supreme Court.*

## WORLD LEANING TOWARD SUNDAY

"The matter of the Sabbath and our relation to it is becoming more and more important. Indeed it is a subject vital to our community and national life. We must have some fixed principles and decided convictions concerning our relationship to the day of rest. No duty or obligation should be put before our duty and obligation to God.

Some day the world, thinking hard on the subject, will awaken to the need of the Sabbath as a day of rest and worship. Perhaps employers will become more kindly disposed, catching the spirit of the Master, and grant more holidays or half-holidays. Even then, if we had two days from work each week, one for worship and one for play, the privilege would be abused. It is all a matter of the individual conscience."

*Rev. Richard Braunstein in "Christian Herald."*

\* \* \*

### THE TEMPLE

*By Arthur V. Boand*

The temple of God was His body,  
 Destroyed and raised again,  
 Of which the Teacher made mention  
 Unto the sons of men.  
 Still it is called a temple,  
 This bodily form of mine,  
 A dwelling place for the Spirit,  
 Non-earthly, eternal, divine.  
 But I had no time for such fancies,  
 My aim in life was gold,  
 Tho I knew that health was an asset  
 In procuring wealth untold.  
 So I worked and slaved at my business  
 Day in and day out, year by year,  
 Six days a week did not give me  
 Enough time for my frenzied career.  
 I started to working on Sundays  
 To neglect of God, family and self,  
 For I had to win in the struggle,  
 This battle for gain and pelf.  
 Now I've reached the height of ambition,  
 In the Blue-Book my rating is high  
 And my wealth is counted in millions  
 Yet I say it with only a sigh.  
 For my temple, my poor temple is broken,  
 Is broken, tormented, and torn,  
 As I toss on my bed in suffering  
 A poor mortal, abject and forlorn.  
 Now I curse myself for my folly,  
 For my neglect of God's day of rest,  
 My temple destroyed, my soul nearly gone,  
 Life robbed of its joy and its zest.

## A Few Points from Our New Book:

### INFLUENCE OF THE WEEKLY REST DAY ON HUMAN WELFARE

"The fundamental basis for laws regulating periods of labor is the common physiological phenomenon fatigue, the normal result of all human action.

Fatigue is nature's warning signal that the limit of activity is approaching. Exhaustion follows when the warning is disregarded, and the organism is pushed beyond its limits by further forced exertion.

In this inexorable sequence, subject to countless variations, but never failing, we have a broad fundamental basis for "a law limiting periods of labor" and a physiological necessity inherent in man's structure for allowing an adequate margin of rest. The regulation of working hours is the necessary mechanism to prevent over-fatigue or exhaustion—fore-runner of countless miseries.

It is in explaining the normal and abnormal aspects of fatigue, its nature, effects and relation to all human life "that science has given its sanction to labor legislation."

"The physiologist, chemist, bacteriologist and psychologist have contributed to the study.

"The scientific investigations of fatigue in its various aspects, make up a wide and growing literature. In spite of unverified details the underlying principles and laws have been agreed upon.

"The study of fatigue is not an academic nor a remote speculation. It shows why the system of long hours must, physiologically, result in human deterioration and inferior output."

*Goldmark, (Condensed)*

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Judge Arthur H. Tompkins of Supreme Court of New York State, said in an address to Free and Accepted Masons:—

"We are bound to observe and protect from desecration the Sabbath Day because it is an established national institution, recognized as such by the law of the nation and the state."



## OUNCE OF MOTHER AND A POUND OF LAW

Religion is something that cannot be legislated. It is a personal matter. The home and the church are the two divinely appointed institutions for the inculcating of religion. An ounce of mother is worth more than a pound of law. A good father is worth more than a dozen policemen.

What we need is more strenuous effort by religious leaders to persuade parents and others to whom the world looks for example, to do their part.

—*Richard Braunstein.*

\* \* \*

## MOVIES

There is no excuse for Sunday movies, because practically all the people in a town or city are free to see pictures every night in the week. There is no class of working men or women, old or young, who are unable, on account of working hours, to attend pictures on a week-day night. The moving picture industry ought to be satisfied, as every other industry is, with making money six days out of seven. It is an insult to the sober, thinking, church-going people of this country, to open a place of amusement on a day which, by common consent, should be given up to religious worship and the study of something else than entertainment.

The American Sunday should not be commercialized. "Six days shalt thou labor" is a divine command, just as binding on the film makers as it is on the church makers.

\* \* \*

## THE SEVEN DAY CABMAN'S SONG

Drive, drive, drive,  
 In sunshine, frost, and rain,  
 Ever to labour, yet never to thrive,  
 The brand of the outcast Cain;  
 Dinner and church and play,  
 Rail, and rout, and ball,  
 Till life and health are worn away,  
 And never a rest at all.

In Sabbaths I have no part,  
 My part in my soul I doubt,  
 A tempest is raging within my heart  
 That rivals the storm without.  
 For it's drive, drive, drive,  
 Till labour shall stop my breath;  
 Body and mind alike diseased,  
 And both at the door of death.

## THE WHEELS OF PROGRESS .

"When we get ready to abandon our modern electric lights and return to the tallow candles of old; when we scrap the automobile and rely once again upon the horse and buggy, when our women again become so modest that they are willing to appear in hoop skirts and gowns which drag up all the dust of the streets; then will it be time enough to delve into the blue laws and arrest men and women for doing something which modern times demand that they must do if the wheels of progress are to be kept turning and running smoothly."

So wrote a Rhode Island editor recently as a protest against certain arrests in the state for violations of the laws respecting Sabbath Observance.

Impressive as his logic may seem, the more important question is what is the spirit back of American achievement which keeps the wheels of progress turning at all? Whence does the motive power emanate that makes progress possible.

If our esteemed editor is at all familiar with the forces that have made and are making America he will know that back of the turning of the wheels of progress and fundamental to American achievement and greatness are the spiritual forces which the proper regard for the Christian Sabbath have created and which are necessary for its continuance.

## CHEAP PUBLICITY

If it is cheap publicity that a minister wants there is no shorter cut to it (save a sex scandal) than for him to come out as a friend of those who are seeking to abolish the Sunday laws of the state and nation. Using the home plate of a local baseball diamond as his rostrum, a minister in Wisconsin recently deplored the law prohibiting Sunday baseball and stayed throughout the game. And then, he said he wanted to be regarded as a law-abiding citizen.

\* \* \*

Sports and amusements are well in their places and at the proper times, but when the proprietors insist upon using the day which is set apart by law and custom for rest and worship, they go beyond their legitimate bounds, and encroach upon the rights of the public. The inspiring motive is purely financial. The claim that the masses of the people need the diversion and demand it is transparently false. There has never been a time in which the work day was so short, only eight hours out of the twenty-four,—never, when the week for work was so short,—only five and one half days a week,—never when there were so many holidays in the year, at least ten, and never when the custom of taking vacation was so general. And it is significant that every attempt to secure the amendment or repeal of the Sunday law is led by persons whose financial interests are with the sports and amusements and are never supported by the working people.

## THE SABBATH A JOY

"If the observance of the Sunday were irksome and difficult there would be some excuse for neglecting this ordinance. But it is a duty which, so far from involving labor and self-denial, contributes to health of body and contentment of mind. The Christian Sunday is not to be confounded with the Jewish Sabbath. It prescribes the golden mean between rigid Sabbatarianism on the one hand and lax indulgence on the other. The Lord's Day to the Catholic heart is always a day of joy. The Church desires on that day to be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day, but she allows such work whenever charity or necessity may demand it. The true conception of the Lord's Day is expressed in the words of the Psalmist:—'This is the day which the Lord hath made; let us be glad and rejoice therein.'"—*Cardinal Gibbons*.

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Whatever one's attitude may be towards the Old Testament and towards the Mosaic law, the fact remains that Sabbath observance in all ages and generations is inseparably joined to the Fourth Commandment. After all other arguments in favor of one day's rest in seven have been advanced, the highest and most final is the fact that God Himself has commanded it, and that this command is as binding in the New Testament dispensations as it was in the days before Christ came. True, Christ enlarged upon the old conception and emphasized that the Sabbath is made for man and not man for the Sabbath, but He did not come to destroy the commandment. "Remember the Sabbath day to keep it holy."

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The Rev. Dr. Henry Howard, pastor of the Fifth Avenue Presbyterian Church, N. Y. City, recently said in a public address:—

Christianity should be contagious. If love fails to win the sinner, the force of law can never bend the heart of man to the claims of religion upon the soul. Christ made His teaching attractive, a jewel to be chosen. Example is the sure measure of regulation. Given consistent Christians and the world shall soon not only admire but emulate. What the law cannot do, love can accomplish. What we need is a genuine revival of spiritual life in every department of our daily existence—there is no substitute for that. Real Christians will observe the Sabbath as it should be observed—a day set aside for worship, for physical rest, for all values and ideals that make for the culture of the soul.

## THE NEW YORK SABBATH COMMITTEE HAS EXISTED SEVENTY YEARS

For the purpose of protecting the weekly rest day from exactions of business and distractions of noise, by securing, defending and enforcing reasonable laws.

It says very little but it saws a good deal of wood.

It is not affiliated with any other society in the U. S. A.

It is local and national in its scope.

It is the American representative of the International League for Sabbath Observance.

Puts us in your budget and remember us in your will.

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The problem of human betterment must be approached from many angles. There are sacred interests, each of which makes its separate appeal. The weary world wants a day of rest and quiet. The professional man, the clerk, the laborer, the business man need to "shut up shop and take a day off" for relaxation from the stress and strain of toil and care. The family needs it; the members, scattered along the varied lines of business and the children at school, need a day together occasionally. Everybody needs such a day. Health, happiness and efficiency require it.

In order to have such a day some arrangement must be made for its regular recurrence. It is also necessary that there should be uniformity in the time of its recurrence so that all the members of the family should be free at the same time and the friends and neighbors could meet for worship or social purposes. And in order that these privileges should be protected there must be some provision of law by which business should be suspended and schools closed.

The observance of the periodical rest invigorates and promotes health, and guards against the idleness and disease which are fruitful causes and forerunners of pauperism and crime,—the conditions in which religion cannot be maintained. Weakness of moral principle and the diminution of those energies on which health, industry and virtuous character depend. Desertion of public worship prevents those most invigorating and rectifying applications of moral sentiment, hence an increased exposure to pauperism, disease and crime. That these evils increase under the debilitating affects of depleted energies is without doubt. Poverty, debility of constitution, depravity of constitution, guilty excesses and revolting crimes spring from these sources.



## Our Book Reviewed

INFLUENCE OF THE WEEKLY REST DAY ON HUMAN WELFARE. Sabbath Committee. \$1.00.

This book makes it very plain that the law of the weekly rest-day is not an arbitrary edict, but a law of nature clearly set forth by eminent scientists. The fourth commandment simply puts it into definite and legal form, but *did not originate it*.

*From Rev. B. C. Patterson:—*

"It should be in the hands of every minister and church officer. It is a store house of arguments to use in appealing to men who do not recognize the Scriptures as authoritative. And also makes the positive command of Scripture reasonable to all men."

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Our new book *A Scientific Research Into the Influence of the Weekly Rest Day Upon Human Welfare*, which has recently come from the press, has been favorably received by the public. The publishers are highly gratified.

Although volumes have been written upon the subject of the Sabbath, and Christian people generally have an intuitive, a sub-conscious feeling that one day's rest in seven is indispensable to the welfare of human kind, never before has there been an attempt to present within the pages of a single volume, and in a popular way, the scientific facts (indicating whether that day in its proper character, is a benefit to mankind).

There is encouragement to believe that the book has a distinctive mission, and that it will be still more widely received in the spirit in which it was written.

\* \* \*

*The Syracuse Post Standard* in an extended review of the book, among other things, has this to say:

"This work, compiled and formulated by the New York Sabbath Committee, with an introduction by S. Parkes Cadman, and indorsed by some of the most reputable leaders in medicine, attempts in as unimpassioned a manner as could be expected to set forth the arguments indicating the necessity of a rest-day for everyone. It runs the entire gamut of man's ordinary activities from the physiological to the religious, being profusely buttressed by quotations and experiments from leading authorities in their respective fields.

"This is an attempt to state more accurately an answer, as Dr. Cadman says, to 'an utter absence of intelligent apprehension of the meaning of the Day,' for, obviously, it is better to have a common rest-day for all where possible.

"There is a remarkable lack of the propaganda which so often characterizes writings of this nature. It should appeal to religious and social workers, and to those who do not understand the intrinsic meaning of the Sabbath. To those who have revolted from the harsh restrictions of the Puritan Sabbath and yet cherish the fine convictions which the integrity of the Sabbath has guaranteed, this will come as a refreshing and enlightening bit of work."

\* \* \*

Lewis Stephen Pilcher, M.D., LL.D., editor of *Annals of Surgery* says:—"I have read it with great interest and much profit. What a mass of facts you have marshalled in it. You might well add to your title the words 'An Appeal to Reason!' Your position is sound that it is for man's good rather than for God's Glory that the Sabbath is needed."

\* \* \*

E. Francis Hyde, president of the American Bible Society says:—"It is a wonderful book. As you say in the preface it differs from any book that has yet been produced—such a mass of testimony and proof in honor of the Lord's Day showing that *The Sabbath was made for man!*"

\* \* \*

Dr. John Ferguson, General Secretary of the Lord's Day Alliance of N. Y. says:—"I have just read, with both pleasure and profit, your excellent treatise on 'The Weekly Rest-Day and Human Welfare.' It is a real contribution toward bringing about a better appreciation of one of our most vital, yet least understood, institutions.

"You are to be congratulated on lifting it out of the mire of controversy and disputation and making it the subject of constructive study. Your treatment of this most important subject will prove of great benefit to anyone who desires to know the Sabbath as an institution. It is clear, concise and convincing, and enters the realms in which men live.

"Your 'research' has more clearly revealed the roots of our social 'Upas-Tree' than any of our 'Uplifters' with their theoretical diagnoses. It deserves a wide circulation among thoughtful people who are really concerned about many of our present day problems.

"It will be a great day when people come to realize that in the Sabbath question we are dealing with an institution which cannot be laughed out of the court of human welfare, and that it is founded on a law which cannot be ridiculed out of the physical and moral constitution of mankind.

"Your book deserves to become a text-book on the Sabbath question."

# THE BULLETIN

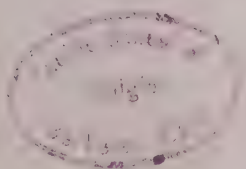
*of the*  
NEW YORK SABBATH COMMITTEE  
231 BIBLE HOUSE NEW YORK CITY

Vol. XIV.

OCTOBER—NOVEMBER, 1927

No. 5.

LEWIS STEPHEN PILCHER, M.D., LL.D., editor of *Annals of Surgery*, writing of our new book, "*Influence of the Weekly Rest Day upon Human Welfare*", says:~  
"I have read it with much profit. What a mass of facts you have marshalled in it! You might well add to your title the words 'An Appeal to Reason!' Your position is sound that it is for man's good rather than for God's Glory that the Sabbath is needed."



REMEMBER THE SABBATH DAY  
TO KEEP IT HOLY

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# THE BULLETIN

of the

## NEW YORK SABBATH COMMITTEE

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in the interest of a

### BETTER SUNDAY OBSERVANCE

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No. 5.

#### PUBLISHER'S NOTE

*The Bulletin* is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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231 Bible House, New York City.

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## NEW YORK SABBATH COMMITTEE

### Principles and Policy

- A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.
- A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

### THE SCIENTIFIC RESEARCH

This attractive book elsewhere described is on sale, at the office of The Sabbath Committee, Bible House, Astor Place, New York City. Price ..... \$1.00

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I give and bequeath to the New York Sabbath Committee, incorporated under the laws of the State of New York, the sum of ..... dollars.

# The Sabbath

*by W. W. A.*

The word Sabbath means rest, rest-day. Hebrew Shabbath, from the Hebrew verb with the same radical, signifying "to rest,—to cease to do" (what one has been doing—as when a lawyer concludes his examination of a witness he says: "I rest." He doesn't mean that he is weary and must recuperate. In this sense it is recorded in Genesis 2:2 "God rested on the seventh day from all the work which he had made." In music there is a character called a "rest", which means temporary cessation. The fourth commandment says "on the seventh day thou shalt rest."—is addressed not only to the weary toiler but to all. It means a suspension of ordinary occupation.—D. J. M.) The word occurs in other literature than that of the Jews. There is, moreover, no other single word which can be used to designate the institution of a weekly religious rest-day, in whatever form it has existed among nations of various religious faiths.

The different theories which have prevailed in this and other Christian lands, with respect to the observance of the Sabbath, may be reduced in substance to the two following:

There is, first, the view which regards the Lord's-day of the Christian church as an entirely distinct institution from the Sabbath of the old economy; which holds the Sabbath to have been exclusively Jewish, a part of the Mosaic ritual, and as such abrogated by Christ; which denies the binding authority of the fourth commandment as a ground for the weekly observance, carefully excluding from such observance any obligation of law; which rests the observance of the Lord's-day, solely, upon such grounds as the natural desire of Christians to commemorate the resurrection of Jesus, the example of the early Christians, the expediency of such observance, and the authority of the church to prescribe this as it does other festivals and observances. This view is widely held on the continent of Europe, both among Roman and Greek Catholics and some Protestants, and is advocated by many who are prominent in England, and to some extent in this country. It is the view which finds chief currency in the secular literature of our day.

The other theory regards the weekly rest-day as founded on the needs of man's nature, consecrated by God at the creation, authoritatively formulated in the fourth commandment of the decalogue, recognized by Christ, and perpetuated in the Lord's-day of the Christian church. This view is the one which has obtained widest acceptance among English-speaking peoples, and it has not a few earnest adherents on the Continent.

It might seem a matter of indifference which of these views is accepted inasmuch as each leads to the religious observance, in some sense, of Sunday. Doubtless in the cases of not a few earnest intelligent Christians, this is true. But the practical results of the two views are very widely different, as shown by the marked difference of their influence upon the religious habits and life of the people. As one evidence of this, we may refer to the habit of church attendance. Careful estimates made a few years since in Germany show that in the great cities of Germany, such as Berlin, Bremen, Leipsic and Hamburg, the number of those, of all denominations, who habitually attend church on Sunday, was not more than from two to four or five out of every hundred of the population. While in the other large cities of the Continent, Paris, Vienna, etc. the proportion is certainly no larger, probably much less. On the other hand, in the city of New York, careful estimates show that not less than twenty out of every hundred are church attendants.

But such facts as these, however striking, are not sufficient to settle the question before us. We may not fear that in the long run the truth, on whatever side it be, will vindicate itself by its results. Our appeal must be to the "law and testimony."

Two main questions present themselves for consideration:—

By what authority are we bound to keep the Sabbath or Lord's-day, and—How should the Day be kept.

In reply to the first question, we propose, to consider, first, the question as to a natural law of periodical rest; and then to examine the testimony of scripture upon the observance of the Sabbath in the light that has been thrown upon the subject by archaeological researches and the history of the early church. \* \* \* \*

### *The Natural Law of Weekly Rest*

The question before us is,—Is there a divine law of the Sabbath?

Law is an expression of the will of the law-giver with respect to the conduct of those who are subject to his authority. A divine law is an expression of the will of God with respect to the conduct of his intelligent creatures. It matters not how that will is made known; when ascertained by whatever means, it constitutes law.

There are two ways in which the Divine will is made known to men; there is written revelation of that will in the inspired Word; there is also the revelation of this will in the constitution of things, in the law written in men's hearts.



Now, what are universally recognized as the great commands of the written Word, have their foundation in the nature of things; they spring out of the wants of man's nature; they express each a great fact or law of nature. Take for instance the command, "Honor thy father and thy mother", the law of obedience to parents, the law of the family. The nature of the family is such,—the nature of the child and the nature of the parent,—that we see it to be right that the child should reverence and obey the parent, and that the parent should govern and care for the child. This natural law of the family is an expression of God's will, and thus becomes a moral law, the law which is formulated in the fifth commandment of the decalogue.

Is there, in like manner, a law of nature underlying the familiar command. Remember the Sabbath-day to keep it holy? Can we find in the constitution of things, in the nature of man and society, any expression of God's will in this respect? In other words, is there a natural law of weekly rest? This is the question which we propose now to consider.

The evidence on this point has accumulated rapidly within recent years. We cannot attempt to collate all the facts at hand, but only enough to indicate their general character, and the conclusion to which they seem fairly to point.

The very fact of the wide-spread and long-continued observance of a weekly rest-day, supplies presumptive evidence to say the least, that it is based upon a law of our nature. No principle in historical investigation is better understood than this,—that the institutions of the people cannot be imposed upon them suddenly and by outward force; they are the natural outgrowth of the character and conditions of the people. Institutions which are common to several peoples or nations, grow out of the characters and conditions which are common to them all. The more widely and persistently any institution prevails, the stronger is the presumption that it grows out of and expresses some want of our common humanity; in other words, that it embodies a natural law.

Now, the weekly rest-day is emphatically such an institution as could not have been widely imposed and maintained by mere outward force, or arbitrary law. It involves so costly and constant a sacrifice, so abrupt and complete an interruption of the ordinary habits of life, that, if thus arbitrarily imposed, it could not have maintained its place against the currents of every day life, against the pressure of those wants and desires, the gratification of which it suspends for so large a proportion of time.

But such an institution has existed from the earliest history of our race, from time whereof the memory of man, and history, and mythology run not to the contrary, the division of time into the week of seven days, has been

the almost universal law. It has prevailed among peoples far removed from each other, and remote from, as well as near to, the Asiatic centre whence the nations of man radiated: among the Persians, Chaldeans, Egyptians, Hindoos, the ancient Chinese on the farther-most East, and the Scandinavians on the Northwest.

Now, in most of these instances, it is certain that the week revolved upon a day of rest; and as religious rest days, *dies feriati*, are found all through history, marking the division of the year it is altogether probable that, wherever the division by weeks existed, it was indicated originally by the observance of rest days. Moreover, as nations have advanced in civilization or barbarism, as men have come to know themselves and their wants better, the institution has taken stronger root. The most significant step onward in the march of civilization known to modern history, that of Japan, was marked by a public and formal adoption of the weekly rest day.

These facts point with a strong presumption to a fundamental law of human nature of which this institution is an expression, (and are fully set forth in our recent book "Influence of the Weekly Rest Day on Human Wlfare."—D. J. M.)

Says Prof. Ernst Curtius, "The alternations of working and resting days appeared even to the ancients as something so primeval in its origin, so indispensable and so closely connected with religion, that they perceived in it not an invention of human cleverness, but a divine ordinance: as Plato says, 'out of pity for the wretched life of mortals, the Deity had arranged days of festal recreation and refreshment.'" \* \* \* \*

(to be continued)

## OUR EXCHANGES

"Captain Duncan Matheson, of the San Francisco police, speaking recently to the Commonwealth Club, said:—'We are making criminals faster than we can take care of them. But in all of my police experience I have seen but one boy who had been graduated from both high school and Sunday school combined come into the hands of the police.' When we remember the recent statement that crime costs the United States \$16,000,000, 000 a year, we can judge something of the value of the public school and the Sabbath school to our nation."—*The Defender*.

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"A member of the Alliance had occasion to speak to a fine Christian woman, who holds a position as attendant in a Turkish bathhouse. Heretofore, she and others had been required to work on Sundays, but recently

through a change in the management, all Sunday work has been eliminated, much to the delight of all the workers concerned. She said, almost with tears in her eyes, she could not have received any gift that would be so greatly appreciated as Sundays off."—*Woman's National Sabbath Alliance Bulletin*.

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News that Dog Races were to take place in South End on Sunday, August 7th, aroused the whole community. Led by the Sunday Observance Society the churches and popular sentiment the iniquity was suppressed. The public indignation was overwhelming and "South End was saved from the Dogs" as one of the newspapers expressed it.

from *The Lord's Day Magazine, London*.

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*The Michigan Lord's Day Leader*, it is announced, will hereafter "contain at least thirty-two pages, and that it will glean from all the corners of the world." This is good news. The Sabbath is the thermometer of the church. The temperature in all parts of our own country and all parts of the world should be taken regularly and given to the public. We welcome this fellow-helper as a valuable exchange. It is full of good things.

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"One of the generally accepted principles of our American Civil Government is, that it is to be entirely free from the dictation of any church, or by any form of union with any church to give that church power, prestige, or advantage over the government of the people. The wish and purpose of the founders of the American governments, both state and national, was that the church should exist and function under the physical protection of the government and as a friend in return, support the government by teaching the people fundamental moralities."—*The Christian Statesman*.

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"The State has a right to guarantee its own existence-self-preservation. Such is the testimony of Blackstone, Macaulay, and many others.

"Such legislation is not based on religious grounds; it has the same reason as laws controlling the hours and conditions of labor. Such laws are not a restriction but an emancipation. No class has so much interest in them as the laborers—the very class who are being prejudiced against it."

—Rev. Geo. Elliott, D.D., LL.D. in *The Mich. Lord's Day Leader*.

## SUNDAY AFTERNOON AT HOME

The Sabbath, it seems to me, is specially adapted to youth. It gives such a pleasant variety to life. It takes a day away from the toils of the school room, gives him rest from the fatigue of the play ground and other occupations, and brings him the pleasures of home and companionship which he could not have so well on any other day.

I remember the good times we had at our house on Sunday afternoons when I was a boy. They were the happiest times of my boyhood, and give me now the sweetest memories of my life. How mother would gather us around her and help us to sing the songs and hymns that we liked. Then the stories she told and the other stories which we read from books and from the Young People's department of the papers. It was then that we read books that we were just dying to read during the week but didn't have the time, and that I have never had time since to read. Mother would also teach us the lesson for the next Sunday School. They did not seem like lessons when she taught us. She had such a lively way of teaching them that they were more like entertainments. She could make any Bible story interesting. How we laughed at some of them! At Samson catching the foxes, and Elijah making fun of the prophets of Baal.

Of course I was very fond of ball. Oh, how I did love to play on week days, but I never cared for it when I could be with Mother and my brothers Sunday afternoons.

The only unpleasant thing I remember about our Sundays is that they were too short. All the week we were looking forward to the next Sunday.

Then any boy must think sometimes about his soul and have a desire for spiritual instruction. Even if he has no sorrows he must want the joy of knowing that God is near him all the time and pleased to protect him and to take away all fear of loneliness in the world, so that sickness and death will have no terrors for him.

At the close of our Sunday afternoon Mother would sing this little song which she learned from an old missionary by the name of Chamberlain, who had been with the Cherokee Indians,—

The light of Sabbath eve  
Is fading fast away,  
What record will it leave  
To crown the closing day;  
Is it a Sabbath spent  
Of fruitless time destroyed?  
Or have those moments lent  
Been faithfully employed?

How dreadful and how drear  
In that dark world of pain,  
Will Sabbaths lost appear  
That cannot come again!  
Then in that hopeless place  
The tortured soul will say,  
I had those hours of grace  
But cast them all away.

To waste these Sabbath hours  
Oh may we never dare,  
Nor taint with thoughts of ours  
These sacred days of prayer.  
But may these Sabbaths here  
Inspire our hearts with love,  
And prove a foretaste clear  
Of that sweet rest above.



## SUNDAY IN TURKEY

Three years ago the Police Department of Constantinople ordered all Christian institutions to observe the Moslem day of rest—Friday. Robert College and the Constantinople Woman's College conformed to this order. This was the result of the action of the National Assembly at Angora following the Lausanne Conference requiring the general observance of the Moslem day of rest. But progress seems to be the order of the day even in the Orient.

Dr. Zwemer, in a letter we received from him in June 1927, and published in our June-July issue of *THE BULLETIN*, says that the rumor which had previously reached us regarding a change from the Mohammedan weekly day of rest to the Christian Sunday had a basis of truth—that throughout the Balkan States the Mohammedans were compelled by law to observe Sunday, and that this law now applies to nearly all business in Roumania, Bulgaria and Jugo-Slavia—and that there was a movement in Turkey to make Sunday a day of rest.

Now comes a dispatch to the New York Times from Constantinople conveying the glad intelligence that the Turkish Chamber of Commerce is petitioning the National Assembly at Angora to declare the Christian Sunday, instead of Friday, the official day of rest. Advocates of the change assert that the change would prevent an enormous economic loss. This signifies the changing sentiment of republican Turkey.

## Notes

*The Sabbath is a threefold memorial,—*

Of creation, God rested from the work which He had made.

Of emancipation of Israel, and

Of the resurrection of our Lord.

*Why is the rest of the night not sufficient?*

Because it gives little chance for family intercourse.

Because it gives no chance for public worship.

Because it gives insufficient opportunity for reading and meditation.

Because it does not restore all the oxygen expended during the day.

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"I am more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature."—*F. W. Robertson*.

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"The desecration of the Sabbath is a social danger against which it behooves us to set our faces and take timely precaution before it assumes proportions too formidable to be easily eradicated."—*Cardinal Gibbons*.

"America was born a Christian nation,—the one nation on all the earth which was always such."—*Gen. R. E. Prime.*

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The U. S. A. is the arbiter of the nations if not the hope of the world. How has it come to be so? And how can it retain its place?

Can it meet its responsibilities? Possibly it has sufficient material resources. Possibly it may possess intellectual supremacy—but how about its spiritual resources?

The one religious institution to rely upon is not "faith and order"—but "life and action."

"Plausible speakers have declared that they kept holy not only the Sabbath day, but every day. The statement has an enticing sound the first time one hears it, but further thought discovers the error behind it. Their practice would tend to make all days alike, and that was not God's purpose. The Sabbath was to be different from other days. If every day be kept holy, the degree of holiness in each will be exceedingly small, and the Lord's day will not have any distinction from others."—*Dr. Neidermeyer.*

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The city council of Loveland, Colo. has passed an ordinance prohibiting funerals to be conducted on Sunday. Although the bill did not originate with the clergymen of the city, the Ministerial Alliance has commended the action of the city fathers.

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### WE WON'T GIVE UP THE SABBATH

We won't give up the Sabbath, God's holy day of rest,  
 Of all the days which He has given, the happiest and the best  
 The Sabbath is a priceless pearl, its worth can ne'er be told  
 More precious than a monarch's crown or Ophir's finest gold.  
 We won't give up the Sabbath, we need its precious hours,  
 To strengthen us for week-day toil, to recreate our powers;  
 We can't afford to lose the day by God in mercy given,  
 To help us grow in Him below and lead us on to heaven.  
 We won't give up the Sabbath for worldly ease or gain,  
 For God will never prosper those who His command profane;  
 Should Sabbath-breakers spend its hours in sinful mirth and play,  
 We'll only value all the more our holy Sabbath Day.  
 We won't give up our Sabbath, but we will strive and pray,  
 Till every land shall praise the Lord upon this hallowed day;  
 Till all shall feel its blessedness and with one voice and heart  
 Resolve that from God's Holy Day we'll never, never part.

*H. Seeley in Hold Fast By Your Sunday.*

# What Others Say About Our New Book

Rev. Dr. H. P. Carson of South Dakota:

"I have enjoyed reading your book, *'Influence of the Weekly Rest Day on Human Welfare,'* fitly named. \* \* \* You put it clearly, strongly, and in a way free from antagonizing any reasonable person. Let us hope that view of the Sabbath day will become more widely accepted. I shall treat the book in discourses as I have suitable opportunity. I am going to use it with the Church Federation of South Dakota."

Frank Gillmore, Ex. Sec'y Actors' Equity Ass'n.

"Thank you so much for sending me *'Influence of the Weekly Rest Day on Human Welfare.'*"

"At this moment I am outlining a letter to the Illinois Federation of Labor pointing out the necessity of a weekly day of rest, and I shall dip into your work so as to point up what I have to say."

Rt. Rev. Edward L. Parsons, D.D., Bishop of California.

"I want to thank you for *'Influence of the Weekly Rest Day on Human Welfare'* and to express my warm approval of this method of approaching the question."

Rev. Dr. Wm. P. Stevenson, Maryville College.

"The name of the book is most excellent, and it is a perfect thesaurus of practical information."

Rev. Prof. W. W. Rockwell, D.D., Union Theo. Seminary.

"It is a valuable study which of course I am delighted to be able to put into the Seminary Library."

A. A. Hyde, Wichita, Kansas.

"I finished reading the book yesterday and wish to commend the publication in the highest terms. I believe it will be very widely read. A few copies ought to be in every Church."

Rev. Dr. R. G. Boville, World Ass'n Daily Vacation Bible Schools.

"I have gone through the book carefully as my time permitted and I wish to assure you that I consider it the last word on the subject—broad, scholarly, exact, representative, Christian and human."

*Christian Advocate*, Nashville, Tenn. gives an elaborate and admirable review too long to quote here.

Rev. Dr. Chas. L. Chalfant, Pittsburgh.

"A real contribution to Sabbath literature. It is a relief to pick up a book on this old theme that is not too voluminous and that is both succinct and scientific."

Rev. Dr. Henry E. Cobb, Senior Minister of the Collegiate Reformed Church, New York City.

"It is a most admirable compilation of arguments which cannot be controverted. It has its appeal to every side of man's nature. \* \* \* Through this recognition of the necessity of the Sabbath rest day, both for man's body and for his soul, there will come to be recognized the marvel of the Old Testament provision, and men will see in it the hand of God and the wisdom of God."

Hon. Noah W. Cooper, Nashville, Tenn.

"Your book is a contribution of inestimable value. I have read it with immense profit."



"It will be a great honor to you for 100 years or more,—yes as long as Sabbath keeping is Godly."

*Prof. Wm. J. Gies, Columbia Univ.*

"It presents a truthful and instructive summary in a persuasive manner, and should exercise a beneficial influence on all open minds."

*Mrs. Ella A. Boole, President of the National W. C. T. U.*

"I believe you have struck the right key note and that one of the things welfare workers ought to emphasize is the necessity for one day's rest each week."

*Christian Endeavor World.*

"This is the result of scientific research, and one of the strongest arguments we have seen for the preservation of the Sabbath. It should be widely read and used."

*Christian Statesman:*

"*The light of nature on the Sabbath Rest Day* would also be a good title for the book. The Scientific Research covers physical, mental, and spiritual conditions as affected by the observance of the Sabbath. The investigations have been carried into the home, industry, politics, and the church life. As supplemental to the Scriptures, this book will be eminently useful in maintaining the institution of the Sabbath both as a religious day and a civil rest day."

*Department of Labor Library, Washington, D. C.*

"I understand that the New York Sabbath Committee has issued, on the occasion of its seventieth anniversary, a volume entitled '*Influence of the Weekly Rest Day on Human Welfare*.' The Library of the U. S. Department of Labor is very anxious to obtain a copy of this publication for the use of the various bureaus and offices in the Department."

*H. H. Martin, Sec'y Sabbath Observance Society, London, England.*

"I have read many volumes on the Sabbath Question, but without hesitation I place '*Influence of the Weekly Rest Day on Human Welfare*' at the head of them all. It is a veritable armory in combating the Sunday Destroyers."

"The New York Sabbath Committee has rendered a distinct service to the Sabbath Societies of all countries by the production of this volume, and as Secretary of the oldest Sabbath Observance Society in the world, I would like to express our grateful acknowledgment."

*Watchman Magazine, 7th Day Adventist, Nashville, Tenn.*

"We can find in this a great many reasons for Sabbath keeping and shall be glad to quote it as an authority on the physical, mental and spiritual need of Sabbath rest."

*Mrs. M. L. Schelly.*

"I must write to you to express my delight in the reading of '*Weekly Rest Day and Human Welfare*.' It is a wonderful book and so convincing. I enjoyed it thoroughly and I shall read and re-read it. I am so thankful it has been published."

*Rev. S. Earl DuBois, Portland, Ore.*

"'*The Weekly Rest-Day and Human Welfare*' is a convincing book. You have marshalled scientific facts as to the necessity of one day's rest in seven that should forever answer the arguments to the contrary. A wide reading of this book will prove most convincingly that the Sabbath is grounded, not in an arbitrary law, but in the very structure of human life. May its light spread until every man has secured his right to rest, to worship, and to grow in the higher qualities of the spirit."



## SABBATH REFLECTIONS

As one who is interested both as a Christian and as an American in the preservation of the Christian Sabbath, I cannot keep from reflecting occasionally on the status of Sabbath Observance as I have seen it in different sections of the country.

In the little college town in Missouri where my undergraduate days were spent, Sunday was indeed a day of rest and gladness for all. Filling stations, drug stores, confectionaries—everything closed on Sunday, and eight-five percent of the people attended church. The only business transacted on the Sabbath was the filling of a few prescriptions at the drug stores, which opened an hour in the morning and an hour in the afternoon for this purpose. A recent visit to the old college town revealed an almost unbelievable change—Drug stores, confectionaries, newstands, bootblacks were all open on Sunday. The only explanation given was that the other fellow was doing it.

Most of us feel that our own part of the country is worse in the matter of Sabbath Observance than some far distant field,—perhaps the land of our birth. The Westerner thinks of the East as under Puritanical influences—where everyone goes to church and where Sunday is still properly observed. The Easterner laments the falling off of interest in Sabbath Observance in his own section of the country and thinks of the great southland as the place where Sunday is still Sabbath.

As a matter of fact, however, Sabbath desecration is not confined to any one section of the country. The writer has recently completed a trip from the Atlantic to the Pacific and from Canada to the Mexican border, stopping off for visits all along the way. As much as we dislike to admit it, Sabbath desecration has become one of our national problems. In the East, West, North and South the people are letting down the bars and doing on Sunday with apparently no compunctions of conscience what even ten or fifteen years ago they would never have thought of doing.

What then is the solution of the problem? Are the friends of the American Sabbath to surrender their position and say that the situation is hopeless and that the tide cannot be stemmed? Assuredly not! And yet to pull one's hair out over the situation, or to resort to sensationalism, denunciation, and make frantic appeals for financial support to save our Sabbath is not to do much good.

Primarily the problem is one of education of the restoration of the Christian home. People need to know the history of our Sabbath in con-

trast to that of Continental Europe. Sane, positive, constructive, educational, scientific, and religious information, such as the New York Sabbath Committee has been bringing forth throughout all its three score years and ten, is needed more to-day than ever before.

We of the great southland, as well as the rest of the nation, need the wise, sane leadership which The Committee proffers to America and to the world.—*Arthur V. Boand, San Antonio, Texas.*

## A SABBATH SOLILOQUY

*by*

ARTHUR V. BOAND

I sit at my bedroom window  
As the motor cars hurry along,  
A continuous stream of flash and gleam  
Comprising the Sunday throng.

For a moment I pause to wonder  
As past the church door they go,  
Just what in life they are passing,  
Or whether they really know?

Is life for them just a joy-ride  
Or has it a deeper side;  
The Sabbath a day for pleasure  
The rights of the spirit denied?

If the motor car means the Sabbath  
Must become a forgotten day,  
The one thought most possessing  
A chance to get away;

Away and away, ever farther  
From religion, the church, and God,  
From the sacred paths of former days  
In which life's heroes trod;

Then the nation is doomed to destruction  
And the end is not far away,  
For America cannot keep her greatness  
And give up to pleasure God's day.